WASHTENAW JEWISH NEWS

May 2009 Iyar/ Sivan 5769 Volume XXXIII: Number 8 FREE

Fifth Annual Celebrate Israel set for May 17

Event to commemorate the 100th anniversary of the founding of Tel Aviv

Eileen Freed, special to the WJN

Tel Aviv-Yafo, Israel's most modern city turns 100 this year. The Ann Arbor community will gather to celebrate Israel's 61st and Tel Aviv's 100th birthday on Sunday, May 17, from 11 a.m.–3 p.m. at the Jewish Community Center of Washtenaw County. This community event brings together representatives from Greater Ann Arbor's Jewish organizations to conceive, program, and implement a celebration of Israeli innovation, creativity, and culture. More than 600 participants of all ages are expected.

As in previous years, participants will learn Israeli dances and sample Israeli street food. There will be Israel- and Tel Aviv-themed activities for the entire family and a *shuk* marketplace with local craftspeople and merchandise from Israel. This year's focus on Tel Aviv will bring new features, including the Tel Aviv Café, a disco, crafts, demonstrations, and much more. Community members who want to continue the celebration are invited to an Israeli Dance party from 3:30–5 p.m. in the JCC gym.

For the second year in a row, Ann Arbor will host a delegation from its Partnership 2000 community, Moshav Nahalal. The delegation will develop a special exhibit focusing on Israel's agricultural sector and featuring jewelry and organic cosmetics produced by Moshav members. The six-member delegation has a full itinerary of meetings and site visits, and will receive official recognition at a community reception at 7 p.m. on Monday, May 18, at the JCC—community members are invited, and asked to contact Eileen Freed for more information.

Ariel Freed celebrates Israel with JNF's Blue Box Bob, May 2008

Tickets for Celebrate Israel are $5/individual and $10/family. Pre-registration is highly encouraged. For more information or to register, volunteer, or sponsor Celebrate Israel, visit www.jewishannarbor.org/celebrateisrael or contact Eileen Freed or Tomer Zur at celebrateisrael@jewishannarbor.org or 677-0100. ■

PJs, pancakes, and lots of fun at YAD family event

Tina Gutman, special to the WJN

Breakfast for dinner, comfortable dress (pajamas optional), a fantastic bedtime story, and lots of fun for the whole family will all be on the menu at the Jewish Community Center of Washtenaw County for the June 7 PJs and Pancakes event.

The evening's special guest will be Judy Schmidt of the Ann Arbor Storytellers' Guild. PJs and Pancakes is co-sponsored by the PJ Library and the Young Adult Division of the Jewish Federation of Greater Ann Arbor (YAD). According to YAD's Stefanie Aronow, "PJs and Pancakes is a great way for families to 'do Jewish' together in a fun, family-oriented atmosphere."

Judy Schmidt

The event will also have a *tzedakah* component: Families are asked to bring lightly used children's books to donate to the Friends of the Ann Arbor District Library.

The cost per family is $18, and includes dinner, the storyteller, and crafts projects. For more information about the event, or to register, visit www.jewishannarbor.org, or contact Jeff Lazor at 677-0100 or jefflazor@jewishannarbor.org. ■

Festival features exciting speakers and films

Margi Brawer, special to the WJN

Many special features are planned in conjunction with the eighth annual Lenore Marwil Jewish Film Festival, running from May 3–May 7 at the Michigan Theater.

Opening the festival will be a free preview of *The Little Traitor* on Sunday, May 3, at 10 a.m. This film recounts the friendship that develops between an 11-year-old Israeli boy and a British soldier during the British occupation, and has special appeal for children and families, giving insight into what life was like during this period of Israel's history.

The festival's official kick off will be a reception for film festival sponsors on Sunday evening, May 3. A Chinese meal catered by Lori Shepard and Simply Scrumptious Caterers will greet sponsors at 6:30 p.m., followed by an 8 p.m. screening of the evening's movie, *Noodle*. This comic-drama follows the misadventures of an abandoned Chinese boy and the Israeli El Al flight attendant who tries to re-unite him with his family.

Scene from *The Little Traitor*

This year there are several films that will appeal to teens and young adults. The documentary *The Hope* (showing on Wednesday, May 5, at 5 p.m.) is about the singer-songwriter Rick Recht and the Jewish rock movement, and explores both music and ways of creating relevance in contemporary Jewish life. Following this film is *Soul Tripping*, a documentary about the Taglit Birthright-Israel experience. The film reflects on both the adventure and personal growth that is inherent in the Birthright experience. Finally, the festival's closing film, *Sixty-Six*, is a heart-warming, coming-of-age story with an all-star cast.

Throughout the festival, several speakers will augment the filmgoers' viewing experience. (See page 4) In addition to these film-related talks and discussions, many other unique and compelling films will be shown during this four-day event at the Michigan Theater. Tickets will be available at the box office, or in advance at the JCC. For a full schedule, see www.jccannarbor.org. For further information, contact Julie Gales at juliegales@jccfed.org or 971-0990.

continues on page 4

In this issue…

Ann Arbor Book Festival May 15–17 — Page 2

Invisible Thread Event for Women — Page 5

Mussar Workshop of Change — Page 11

Washtenaw Jewish News
c/o Jewish Federation of Greater Ann Arbor
2939 Birch Hollow Drive
Ann Arbor, MI 48108

Presort Standard
U.S. Postage PAID
Ann Arbor, MI
Permit No. 85

Amadeus
CAFE • PATISSERIE
Elegant Central European Dining
Pastries • Tortes • Soups • Salads
Traditional Foods & Vegetarian Selections
Candlelight Dinners
with Live Classical Music
Wine, Beer, Liqueurs & Special Coffees
122 East Washington Street
(734) 665-8767
Open: T - Th 11:30–3, 5 - 10 • F 11:30 - 3, 5 - 11
Sat. 11:30 - 11 • Special Sunday Brunch 11 - 3

Sounds like "Sjo"
Pam Sjo
REALTOR®
Are you ready to make a move?
"Pam Sjo worked tirelessly to help find our dream home and sell our old house for the price we wanted."
—Amy Vail & Christopher Nelson
734-669-5956 dir.
734-417-9199 cell
734-665-0300 office
Reinhart
psjo@reinhartrealtors.com

HOUSE CLEANING
No job too big...
No job too small...
If you need
a helping hand,
just give us a call!
Ask for Cindy,
734-260-6366

the Village Apothecary
1112 S. University
663-5533
Free Delivery

Ann Arbor Book Festival to feature novelist Adam Mansbach

Kathy Robenalt, special to the WJN

Adam Mansbach

Poet and novelist Adam Mansbach will be performing at the 6th Annual Ann Arbor Book Festival on the Ingalls Mall at 4 p.m. on May 16. Mansbach is a dynamic public speaker whose lectures combine elements of spoken-word, hip-hop, comedy, and traditional scholarship to address the complexities of identity, literature, and popular culture. He teaches writing at the San Francisco Art Institute, and his books include *The End of the Jews* and *Angry Black White Boy, or The Miscegenation of Macon Detornay.*

An ambitious and affecting family drama and a sweeping tour of race, religion, art and identity in 20th century America, *The End of the Jews* features grandfather-and-grandson graffiti bombing missions, a Czech girl passing for black in America, relatives betraying each other through novels, stoned bar mitzvah DJs forcing people to dance the hora to Eric B and Rakim's "Microphone Fiend," swaggering Jewish geniuses remaking postwar American culture, and much more. *The New York Times Book Review* praised *The End of the Jews* as "Smart… engaging… exquisite. Original in the way it explores the creative interchange between blacks and Jews and the give-and-take dynamic of artistic partnership. Mansbach's characters are sharply drawn… the creative partnerships among artists are suggestively and beautifully portrayed."

Mansbach is an inaugural recipient of the Future Aesthetics Artist Regrant (FAAR), funded by the Ford Foundation. The grant recognizes artists whose work "innovates beyond that which is already applauded in the present" and is intended to "usher in the next generation of artists who reshape the artistic landscape."

Mansbach is the founding editor of the pioneering '90s hip-hop journal *Elementary*, and a former artistic consultant to Columbia University's Center for Jazz Studies. His work has appeared in *The Boston Globe, The San Francisco Chronicle Magazine, The New York Times, Vibe, JazzTimes* and elsewhere. ■

The Ann Arbor Book Festival

The Ann Arbor Book Festival is a community-based event organized by a large group of volunteers to showcase the written word in Ann Arbor. Each spring since 2004, the festival has featured a broad range of activities and events that appeal to people of all ages and interests.

The Book Festival is unique to the community because it brings people together for a sharing of ideas. Issues of the day are discussed and brought to the fore with interesting and compelling authors framing topics with their current work. The importance of reading and writing is underscored throughout the activities. Annual events include panel discussions, an Authors-in-Schools program, a literacy symposium for teachers and parents, and a full-day Writer's Conference for local writers looking to hone their skills in small workshops with visiting authors.

JFS caregivers group to meet May 20

On Wednesday, May 20, from 6:30–8 p.m., Jewish Family Services of Washtenaw will present "Leaving Without Goodbye, Goodbye Without Leaving: Coping with Loss When a Loved One Has Dementia" at the Jewish Community Center of Washtenaw County. This is a monthly caregivers conversation facilitated by JFS, intended to help adult children cope with a variety of care-giving roles for their aging parents. This event is free and open to the public; RSVP to Abbie at 769-0209 or abbie@jfsannarbor.org.

In this issue…

Advertisers 31
Around Town 30
Books 24
Calendar 28
Congregations 9
Federation 6
Israel 19
On Another Note 23
Ruthless Cosmopolitan 30
Seniors 8
Youth 12
Vitals 31
Women ..... 5, 8…
World Jewry 15

WASHTENAW JEWISH NEWS

2935 Birch Hollow Drive
Ann Arbor, Michigan 48108
voice: 734/971-1800
fax: 734/971-1801
e-mail: wjn.editor@gmail.com
www.washtenawjewishnews.org

Editor and Publisher
Susan Kravitz Ayer

Copy Editor
David Erik Nelson

Calendar Editor
Claire Sandler

Advertising Manager
Gordon White

Design and Layout
Dennis Platte

Staff Writers
David Erik Nelson, Sandor Slomovits

Contributing Writers
Roann Altman, Laura Berger, Jacob Berkman, Margi Brawer, Jane Charney, Rabbi Robert Dobrusin, Eric Fingerhut, Sue Fishkoff, Eileen Freed, Rabbi Aharon Goldstein, Richard Greenberg, Ruth Ellen Gruber, Tina Gutman, Deborah Huerta, Ron Kampeas, Adam Kirsch, Kim Reick Kunoff, Rabbi Robert Levy, Jeffrey Lazure, Joan Levitt, Jeff More, Richard Pearlstone, Merrill Poliner, Kathy Robernalt, David Shtulman, Ronnie Simon, Elliot Sorkin, Leslie Susser, Tomer Zur

Mailing Committee
Ruth Ankiewicz, Beverly Bixler, Ruth Breslaw, Ethel Ellis, Steve Fishman, Esther Goldman, Fran Goldman, Betty Hammond, Jayne Harary, Evelyn Horwitz, Doris Jamron, Marilyn Krimm, Lily Ladin, Doris Miller, Bob and Sophie Mordis, Irwin Pollack, Lotte Rosenbaum, Esther Rubin, Sol Saginaw, Sarah Shoem, Nell Stern

Special thanks
To Ethel Ellis and Betty Hammond

The Washtenaw Jewish News is a free and independent newspaper. It is published monthly, with the exception of January and July. It is registered as a Non-profit Michigan Corporation. Opinions expressed in this publication do not necessarily reflect those of its editors or staff

Member of
American Jewish Press Association

©2009 by the *Washtenaw Jewish News*.
All rights reserved. No portion of the *Washtenaw Jewish News* may be reproduced without permission of the publisher.

Signed letters to the editor are welcome; they should not exceed 400 words. Letters can be emailed to the editor at wjn.editor@gmail.com. Name will be withheld at the discretion of the editor.

Circulation: 5,000
Subscriptions:
$12 bulk rate inside Washtenaw County
$18 first-class subscription

The deadline for the June/July/August issue of the *Washtenaw Jewish News* is Friday, May 8.
Publication date: Wednesday, May 27.
Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

Ann Arbor to join worldwide release of JLI course "Biblical Reflections"

Aharon Goldstein, special to the WJN

This May, the Rohr Jewish Learning Institute (JLI) will unveil its spring course, "Biblical Reflections: Finding Yourself in the Book of Genesis." The stories in the Bible have intrigued sages and laymen alike, and have inspired thousands of artistic retellings. This six-session course will examine classic stories from Genesis in a modern light, focusing on their eternal relevance to everyday life.

Graduates of last year's Jewish Learning Institute

"These stories are in the Bible because they deal with the most powerful of human motives and feelings: the quests for love, purpose, identity, and redemption," says Rabbi Eli Silberstein, the course author. "Biblical Reflections takes a unique and personal perspective and shows how these stories are the stories of your life, reflecting your joy and your pain, your struggles and your accomplishments."

Participants will study biblical characters grappling with feelings and dilemmas that lie at the heart of the human experience. Lessons will examine a range of commentaries, and students will be given the opportunity to gain insights into how to respond more thoughtfully and effectively to such challenges.

Biblical Reflections is designed for people at all levels of Jewish knowledge. Participants without any prior experience or background in Jewish learning are welcome to attend the course. All JLI courses are open to the entire Jewish community, and attendees need not be a member of any particular synagogue or temple.

The Jewish Learning Institute (JLI) is the adult education arm of Chabad-Lubavitch. JLI's classes and programs are offered at over 300 locations in more than 250 cities nationwide and internationally (including Australia, Belgium, Brazil, Canada, Colombia, Denmark, Finland, the Netherlands, South Africa, Sweden, the United Kingdom, and Venezuela). Over 100,000 people have attended JLI classes since 1998. Every course offered by JLI is taught concurrently in all locations. This unique feature has helped create a truly global learning community.

Rabbi Aharon Goldstein of Ann Arbor Chabad House will be teaching this course at the Jewish Community Center of Washtenaw County and Chabad House for six Tuesdays, starting May 19. Potential students should call 995-3276 for more information. Visit www.myJLI.com for up-to-date information about Biblical Reflections. ■

Course syllabus

Lesson One: East of Eden

All cultures have creation stories to describe how we got here. But the Torah tells us about our creation to let us know what we are here to do. By examining the idyllic nature of the garden of Eden, we can better understand the special purpose for which man and woman were created.

Lesson Two: Heart of Darkness

Is it possible that being good is overrated? The serpent made the case for evil and managed to convince Eve that there were real benefits to disobeying God's commands. This lesson delves into the very essence of evil—its purpose, its possibilities, and its pitfalls.

Lesson Three: Paradise Lost (… and Found)

Can we ever reclaim innocence? In a few short moments, Adam and Eve destroyed a perfect world and were immediately wracked with shame and regret. Then Adam and Eve were taught about repentance and its ability to transform and redeem.

Lesson Four: Death in the Family

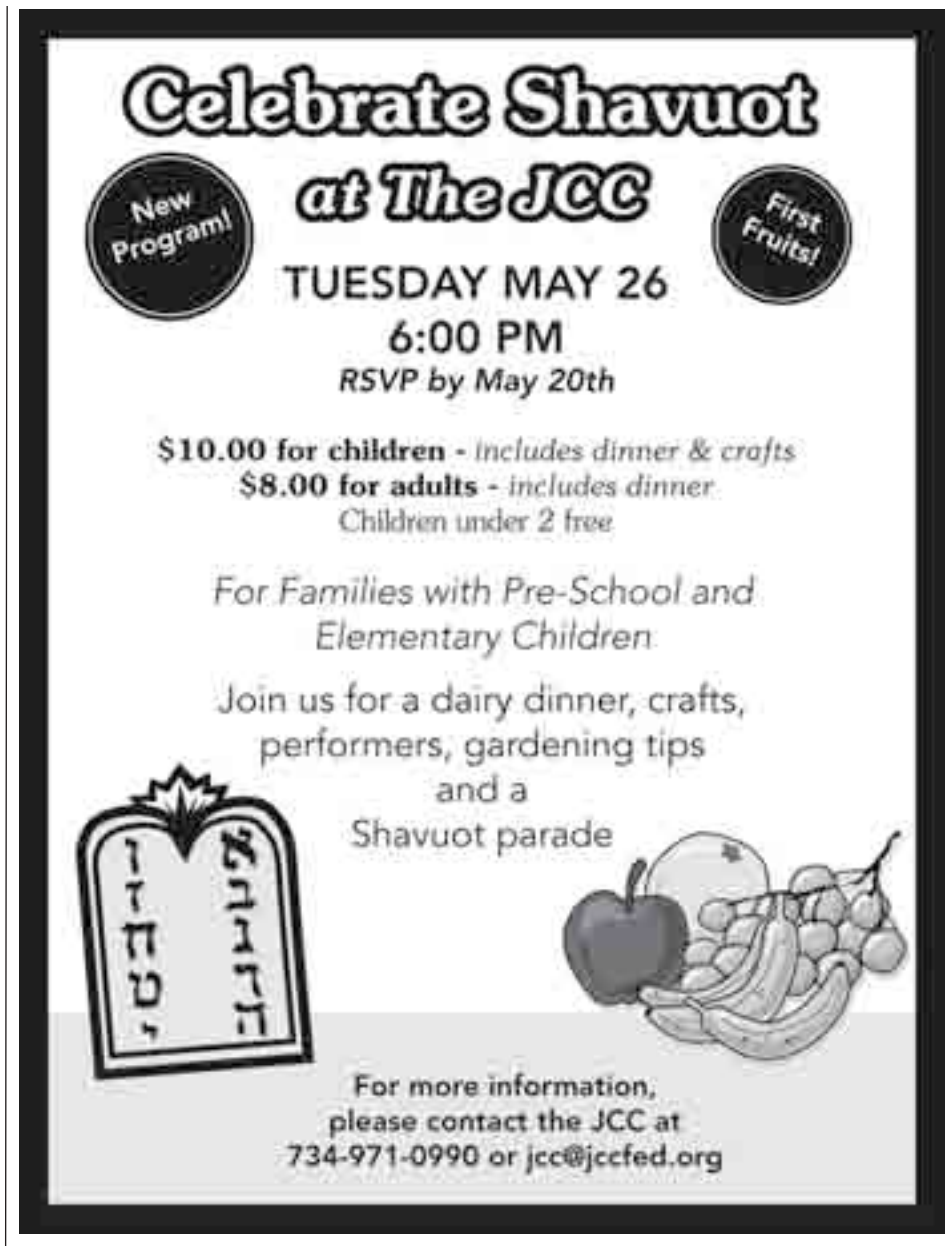
Cain and Abel responded to the catastrophe of the expulsion from Eden in different ways: Cain became a farmer, focusing primarily on worldly pursuits, while Abel became a shepherd, preoccupied with the spiritual. Ultimately, neither worldview was sustainable.

Lesson Five: Brave New World

The generation of the flood is a story of a wealthy, technologically advanced society that was so evil that it had to be washed away. How are we able to better guard against the evils bred by material excess? In this lesson, we consider why societies are destroyed and how they may be rehabilitated.

Lesson Six: The Old Man and the Sea

Noah, in spite of his righteousness, was not able to influence others. Yet Abraham taught a world of idol worshipers to believe in God. Why did Abraham succeed where Noah failed? And how can we embrace the legacy of our father Abraham, leading those around us to seek goodness and truth?



Festival features exciting speakers and films

(continued from page 1)

Eileen Pollack to discuss growing up in the Catskills

Eileen Pollack

University of Michigan Associate Professor Eileen Pollack will discuss growing up in the Catskills following the screening of *Four Seasons Lodge* on Monday, May 4, at 1:30 p.m. Pollack, a noted novelist, essayist, and writer, is uniquely qualified to discuss this film, as her family owned a small Catskills hotel and is intimate with the uniquely Jewish appeal of the area.

Currently the Zell Director of the University of Michigan Masters of Fine Arts Program in Creative Writing, Pollack has a bachelor of science in physics from Yale and an MFA in fiction from the University of Iowa.

Pollack is the author of a collection of short fiction, *The Rabbi in the Attic and Other Stories*, a novel, *Paradise, New York*, and a work of creative nonfiction called *Woman Walking Ahead: In Search of Catherine Weldon and Sitting Bull*, which won a 2003 WILLA finalist award. Pollack's essays, articles, and reviews have appeared in many periodicals; her innovative textbook and anthology, *Creative Nonfiction: A Guide to Form, Content, and Style, with Readings*, was published in January 2009. A new collection of stories and novellas, *In the Mouth*, was published in 2008 and was named the winner of the 2008 Edward Lewis Wallant Award, which is presented annually to an American writer whose published creative work of fiction is considered to have significance for the American Jew.

Pollack's stories have appeared in journals such as *Ploughshares, Prairie Schooner, Michigan Quarterly Review,* and *New England Review*. Her novella *The Bris* was chosen to appear in the *Best American Short Stories 2007* anthology, edited by Stephen King, while her stories have been awarded two Pushcart Prizes, the Cohen Award for best fiction of the year from *Ploughshares*, and similar awards from *Literary Review* and *MQR*. Her appearance at the 21st Annual Book Festival at the Jewish Center last fall was a festival highlight, and her post-film discussion of life in the Catskills promises to add an informative dimension to *Four Seasons Lodge*.

Bobbi Morgenstern to discuss *Refusenik*

Bobbie Morgenstern

Bobbie Morgenstern, past chair of the Soviet Jewish Council in Philadelphia, will discuss the film *Refusenik* following its screening at the Jewish Film Festival on Wednesday, May 6, at 1:30 p.m..

Morgenstern began her involvement in the Jewish Community in 1975 when she embarked on a trip to the Soviet Union to visit with "Refuseniks." Her guide on that first trip is known today as author, activist, and Soviet dissident Natan Sharansky. Morgenstern's activism took her back again in 1977, when she escorted fourteen members of the Philadelphia Federation through Moscow and Leningrad.

Morgenstern held many leadership positions in the Soviet Jewry movement. She was best known for working with the Israel Public Council interviewing and disseminating information on the "Refusenik" families to the National Conference, Union of Councils, Student Struggle, and Canadian 35s. In 1991 she was invited by the former Soviet Union to return for the official opening of the Babi Yar Memorial.

Morgenstern was a delegate to the second Brussels Conference on Soviet Jewry, the Jerusalem Conference on Soviet Jewry, and, with Stuart Wurtman (whose wife Enid is featured in *Refusenik*), was a delegate to Golda Meir's Jerusalem absorption conference in 1976. Morgenstern served as a member of Secretary of State George Shultz's delegation to Finland, to be an American presence when Regan met with Gorbachev. From 1984–1987, Morgenstern served as chairman of the Soviet Jewry Council of the Jewish Community Relations Council of Southeastern Pennsylvania and testified for Senator John Heinz before the Helsinki Commission on Human Rights.

Birthright organizers and participants to reflect on their Israel experience

Allison Sheren

Following the film *Soul Tripping* on May 6, local Taglit-Birthright Israel organizers and participants will lead a panel discussion focusing on the impact of the Taglit-Birthright trip. U-M alumna and Hillel program director Allison Sheren will lead the discussion. Sheren is the advisor for all graduate student programming and program director for the U-M's Taglit-Birthright Israel program.

Panel members will also answer questions about the program and offer tips to future participants and their families.

Russ Collins to lead discussion of *Waltz with Bashir*

Russ Collins

Russ Collins, executive director and CEO of the Michigan Theater, adjunct film studies professor at the Eastern Michigan University, and popular radio host, will discuss the highly acclaimed film *Waltz with Bashir* following the showing on Tuesday, May 5, at 5 p.m. *Waltz with Bashir*, the unique animated documentary tracking the filmmaker's search for his lost memories from the 1982 Lebanon War, has won worldwide acclaim. Collins will add perspective to this complex and controversial film.

Russ Collins has served as executive director and CEO of the Michigan Theater since 1982. Under Collin's leadership, the Michigan Theater has been fully restored as a 1920s-era movie palace operated as an elegant, not-for-profit arts facility that hosts a wide-variety of high quality film and live stage programs. The Michigan Theater was named the Outstanding Historic Theater in North America by the League of Historic American Theaters.

Collins is an Ann Arbor native who received both a bachelor's and master's degree from the University of Michigan. Collins' professional honors include a professional theatre program fellow of the University of Michigan and an arts administration fellow of the National Endowment for the Arts. He was knighted by the Republic of Italy as "Cavaliere Ordine al Merito della Repubblica Italiana." In addition to his passion for film and theater restoration, Collins is a tireless community advocate and serves on the Downtown Development Authority's board of directors, the Michigan Humanities Council board of directors, and the State Street Area Association board of directors.

The Champagne Spy's son to speak on his father's life

Oded Gur-Arie

Dr. Oded Gur-Arie, the son of the champagne spy, will speak following a showing of the documentary *The Champagne Spy* on Tuesday, May 5, at 8 p.m. Gur-Arie appears in the film, and his memories of being a young boy watching his real-life James Bond father move farther and farther away from his family give depth to the complexities of the spy's secret identity.

Local resident Gur-Arie was born in Israel and grew up in France. He knew his father was an Israeli spy in Egypt, but initially was unaware of the extent of his father's subterfuge. His father's double life was part and parcel of Gur-Arie's childhood; he witnessed both swashbuckling adventures and enormous personal betrayals.

After high school in Europe, Oded Gur-Arie volunteered for the Israeli army, worked as a security guard for El Al, and fought as a reservist officer in the Yom Kippur War. After the war he came to the United States for college. He earned a doctoral degree in business administration at the University of Alabama, and taught at the University of Michigan in Ann Arbor, where he was a well-regarded academic in statistical modeling. He has had a successful career as a business consultant and entrepreneur, and founded the Domino's Pizza chain in Israel.

Williams to lead discussion on *Black Book*

Ralph Williams

University of Michigan professor Ralph Williams is scheduled to lead a discussion following the film *Black Book* at the 7th Annual Lenore Marwil Jewish Film Festival on Monday, May 12. Set during the end of World War II, *Black Book* is the story of a Dutch Jewish girl who narrowly survives the war in Holland. She joins the resistance to find out who betrayed her family, after all of them were killed in an attempt to reach the liberated south.

A professor in the Department of English, Language and Literature at U-M, Dr. Williams has studied 15 languages including Greek, Hebrew, and Aramaic, and uses Italian, French, and Latin frequently.

He specializes in Medieval and Renaissance literature, Shakespeare, literary theory, comparative literature, and biblical studies. He has taught such wide-ranging courses as "The Bible in English," "Literature of Chaucer," "Frederick Douglass," and " Primo Levi and the Memory of Auschwitz."

He was associate chair of the department of English (for the second time) from 1999 to 2002, and he also served from 1996 to 1999 as director of the Program on Studies in Religion. While associate chair of the English Department, Williams was instrumental in creating and developing the Royal Shakespeare Company Residency program at U-M.

He continues to work closely with the University Musical Society to further the activities of the RSC Residency.

Filmmaker H.G. Manos and author Paul R. Kavieff will discuss their film, *The Purple Gang*

Members of the Purple Gang

Following the screening of *The Purple Gang* on Thursday, May 7, at 5 p.m., the film's director and producer, as well as the author of the book on which the film is based, will be on hand to answer question about both the film and the notorious Purple Gang.

Paul Kavieff, author of *The Purple Gang: Organized Crime in Detroit 1910–1945*, was born and raised in Detroit, and is widely regarded as the authoritative source for information on the 1920s Detroit gangland. He holds an undergraduate degree in political science from Oakland University and a master's degree in history from Wayne State University. He is also the author of *The Life and Times of Lepke Buchalter: America's Most Ruthless Labor Racketeer* and *The Violent Years: Prohibition and the Detroit Mobs (Gangsters and Rum Runners)*. His personal collection of Purple Gang photographs bring both the film and book to life.

H.G. Manos produced and directed the big screen version of Kavieff's *Purple Gang*. This Michigan filmmaker won accolades at the 2008 Detroit Docs International Film Festival and took home awards for the best Michigan-made documentary. The filmmaker and author will help the audience fully comprehend both the impact of the Purple Gang, and life in Detroit in the 1920's.

Jewish women connect at Federation's Invisible Thread event

Laura Berger, special to the WJN

On Sunday, March 8, 75 women from across the community gathered at the Jewish Community Center to enjoy a day of exploring the connections among their various backgrounds, cultures, and religious practices. The Invisible Thread event was based on the model of the Jewish Women's Day of Learning, which was an institution in the community for several years in the 1990s. Those present had a chance to consider the intangible ties and collective consciousness that connect Jewish women despite, or perhaps due to, their diversity of experiences.

Keynote presenter Danielle Abrams, a performance artist and professor in the University of Michigan School of Art and Design, opened the day by sharing a performance created especially for this audience. She evoked several characters from her black-Jewish background as a means for exploring issues of racial and Jewish identity.

The event was presented in partnership with the Frankel Center for Judaic Studies at the University of Michigan. Frankel Center Director Deborah Dash Moore offered a very popular session re-examining the stereotype of the Jewish American Princess. Other highlights included a discussion of child-birth rituals across Jewish cultures; an emotionally engaging look at the increase in the intermarriage rate and women's related efforts to strengthen their Jewish identities; and Beth Israel Congregation's Rabbi Kim Blumenthal, who framed the book of Psalms as a means to express women's emotions and desires. At the close of the day, Cantor Annie Rose of Temple Beth Emeth engaged the attendees in music and song that reflected the day's theme.

PHOTO CREDIT: ALL PHOTOS ON THIS PAGE GREGORY FOX

Alanna Cooper led a workshop on the rituals of childbirth

Rabbi Kim Blumenthal led discussion on Psalms

Happy Feigelson, who chaired the event, said during the planning process that she and the committee members would count the day as a success if "everyone has a chance to learn something new related to Jewish life, gain a new perspective on an old topic, meet and connect with some really interesting people, and have good conversation. At the end of the day, it is all about learning from each other and feeling good about being part of this Jewish community."

The event was a model of cooperation and partnership between two community organizations. As Feigelson notes, "It was a wonderful opportunity to get acquainted with new people while exploring and experiencing those invisible threads that bind us to one another and to our Jewish heritage." ■

Deborah Dash Moore

Happy Feigelson

Danielle Abrams

Participants in a performance piece by Danielle Abrams

Karen R. McGinity discussed her book on women and intermarriage

UJC's National Young Leadership Cabinet welcomes Stacey Lee

Jeffrey Lazor, special to the WJN

Stacey Lee

The Jewish Federation of Greater Ann Arbor has announced the acceptance of Stacey Lee, an Ann Arborite and Federation board member, to the United Jewish Community's National Young Leadership Cabinet. This is an intensive leadership development program for outstanding emerging volunteers throughout the North American Jewish community.

The United Jewish Communities (UJC) National Young Leadership Cabinet is a community of 400 men and women at the highest levels of philanthropic commitment and personal performance, working and learning together as they master the skills needed to ensure a compelling Jewish future. Since its founding in 1963, this six-year program has educated and trained exceptional leaders who have gone on to assume important roles in the Jewish community. Cabinet members serve in a variety of civic and philanthropic leadership positions, spearheading cutting-edge programs and initiatives. Cabinet alumni shape Jewish philanthropy in North America and worldwide.

A Harvard alumna with a master's and doctoral degree from Cambridge University, Lee brings a creative and forward-thinking energy to her passions, most of which center around helping the Jewish people. Lee, a Lion of Judah (which means a minimum women's gift of $5,000 to the Jewish Federation's Annual Campaign), has already held numerous leadership positions in the Greater Ann Arbor Jewish community. She is a current board member of the Jewish Federation of Greater Ann Arbor and sat on the board of Jewish Family Services. She has served as chair and co-chair of the Jewish Federation's Allocations Committee and was an active member of the Israel and Oversees Committee. Lee also volunteers for the Ann Arbor Kosher Kitchen Fundraising Committee.

As a Young Leadership Cabinet member, Lee will continue to develop her leadership skills through workshops, seminars, and networking opportunities at annual retreats, national conferences, and missions, and will be provided with access to leading scholars and thinkers from around the world. Lee remarked, "I'm thrilled to have been accepted into the YLC. I'm very excited to have the chance to get together with and learn from other people who share a commitment to Jewish philanthropy. And I'm glad to see Ann Arbor receive this recognition. I look forward to acquiring new skills that I can employ on behalf of our own efforts to help Jewish communities both locally and overseas."

The Greater Ann Arbor Jewish community is very fortunate to have Lee join four other representatives on the National Young Leadership Cabinet. They are Herb Aronow, Steve Berger, Mark Bernstein, and Ron Perry. ■

Federation nominates new slate of officers and directors

David Shtulman , special to the WJN

As required by the bylaws, the Jewish Federation of Greater Ann Arbor has announced that it has nominated a slate of officers and directors to be voted on at its annual meeting, Wednesday, May 27, at 7 p.m., at the Jewish Community Center of Washtenaw County. The entire Jewish community is invited to attend. All Federation members (donors) are welcome to vote.

The slate is as follows:

Officers

President: Susan Fisher
Vicepresident/President-elect: Ed Goldman
Treasurer: Lisa Molnar
Secretary: Carey Sherman

New Directors nominated:

Bruce Friedman, Carolyn Grawi, Andrew Rudick, Garry Turner

Continuing Directors:

Jim Adox	Herb Aronow	Laurie Barnett	Steven Berger	Mark Bernstein
Gary Freed	Steven Gerber	Susan Gross	David Herzig	Stacey Lee
Jennifer Lewis	Barry Nemon	Ron Perry	Pamela Ramseyer	Laurence Smith

Concluding their terms

Harriet Bakalar, Malcolm Cohen, Neal Elyakin, Jonathan Trobe

J'spaa
the essence of harmony

Moms deserve a gift that brings a sense of warmth and well being.

Be the one to share the wellness, and give Mom a Mother's Day to remember this year!

Mother's Day Specials

European Facial
J'spaa Manicure &
J'spaa Pedicure
$145

Sixty-Minute Massage &
European Facial
$140

Gift Certificates Available

By Appointment: 734-827-9775 Mon-Fri: 10 am-7 pm, Sat: 9 am-5 pm
4816 Jackson Rd, Ann Arbor, MI 48103 www.jspaa.com

TO LEARN MORE, VISIT WWW.CPRS-AA.COM

Get the shape you've always wanted.

Whether you want to change the size, position or shape of your breasts, trust the cosmetic surgery experts to help you make a safe and effective choice. Our board-certified plastic surgeons will draw on their 70 years of combined experience in breast augmentation, breast lifts, and breast reduction to create the shape you've always wanted.

Call for a confidential consultation: 734 712-2323

Paul Izenberg, MD
David Hing, MD
Richard Bell, MD
Daniel Sherick, MD

CENTER FOR PLASTIC & RECONSTRUCTIVE SURGERY

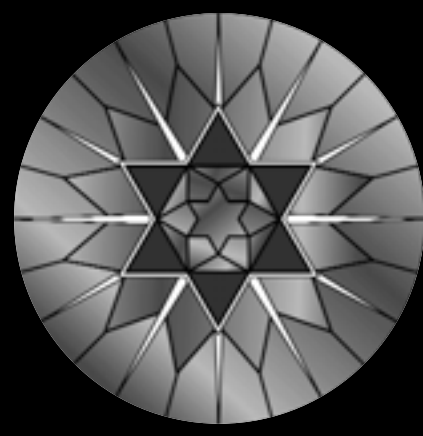
Beaumont Health Center, Suites 5005 & 5008, Ann Arbor Offices in Brighton, Chelsea, and Saline

Heating and Cooling Specialists
A/C • Furnaces • Humidifiers • Air Cleaners
Carrier
Turn to the Experts
MODERN MECHANICAL
Alan Friedman
Serving our community since 1985
734-662-6644
www.modernmechanical.net

THE JEWISH FEDERATION
OF GREATER ANN ARBOR

&

THE JEWISH COMMUNITY FOUNDATION



2009 Annual Meeting

Wednesday, May 27, 2009
7:00 PM

Jewish Community Center
2939 Birch Hollow Drive • Ann Arbor

Featuring Special Guest Speaker:

Dr. Karla Goldman

Sol Drachler Chair in Jewish Communal Service

University of Michigan

Also,

- Remarks by President, Susan Fisher
- Federation Executive Director, David Shtulman will address the State of the Federation
- Election of Officers and Directors
- Presentation of the Smokler Young Leadership Award to Herb and Stefanie Aronow
- Presentation of the Steven Elyakin Jewish Education Award to Karen Shill

More information, including the slate of officers and directors, is available online at **www.jewishannarbor.org**.

Refreshments will be served
Kashrut will be observed.

Please RSVP to Cindy Adams (Cindy@Jewishannarbor.org or 734-677-0100)

Or Register online at www.jewishannarbor.org

Jewish Federation of Greater Ann Arbor

JEWISH COMMUNITY FOUNDATION OF GREATER ANN ARBOR

FREE SHUTTLE SERVICE AVAILABLE

Schedule A Maintenance Today!!

YOKOHAMA High Performance Tires Sold Here!
Free Shuttle Service!

FAWZI'S Westgate
AUTO REPAIR

Our Promise To You

- Being honest & ethical in all business activities. Communicating with honesty.
- Saying what we mean & meaning what we say. Doing it right the first time.
- Treating everyone with integrity & keeping our promises.
- Our work for 12 months or 12,000 miles

Fawzi Hamden

AVE MARIA RADIO

GIFT CERTIFICATES AVAILABLE

Ann Arbor • 2470 W. Stadium Blvd. • 734-665-8700
Just South Of Jackson Rd. • Mon.-Sat. 8-6 • www.fawziautorepair.com

FULL-SERVICE AUTO REPAIR

ONLY $16.99 — Oil Change, Filter And Lube
Includes: Complete Chassis Lube, Up To 5 Qts. Shell Or Mobil Oil, New Oil Filter, FREE 16 Point Inspection + $1.00 Disposal Fee. Most Cars And Light Trucks. No Charge For Shop Supplies.
FAWZI'S Ann Arbor • 734-665-8700
With this coupon. Not valid with other offers or prior services.
expires 5/21/09

ONLY $28.99 — Oil, Lube & Filter
With Tire Rotation • Most Cars And Light Trucks
$1.00 Disposal Fee + Tax & Shop Supplies
FAWZI'S Ann Arbor • 734-665-8700
With this coupon. Not valid with other offers or prior services.
expires 5/21/09

15% OFF — Auto Repair, Free Towing With Repair
Most Cars And Light Trucks
FAWZI'S Ann Arbor • 734-665-8700
With this coupon. Not valid with other offers or prior services.
expires 5/21/09

FREE — Scheduled Maintenance Service Checkup
Value $68
FAWZI'S Ann Arbor • 734-665-8700
With this coupon. Not valid with other offers or prior services.
expires 5/21/09

ONLY $39.99 — Front End Alignment
Most Cars And Light Trucks
FAWZI'S Ann Arbor • 734-665-8700
With this coupon. Not valid with other offers or prior services.
expires 5/21/09

$10 OFF — Coolant Flush
Value $24
FAWZI'S Ann Arbor • 734-665-8700
With this coupon. Not valid with other offers or prior services.
expires 5/21/09

Music Classes!
Register now for Summer 2009 Programs • Classes begin in June
Classes for students of all ages and stages:
New! • Full-Day & Half-Day Summer Camp
• Private Lessons and Buddy Lessons — All instruments and voice
• Keyboard Musicianship Club • Kinderstrings
• MusicPlay for infants, toddlers & preschoolers
• Jazz Studies • Chamber Music
Need-based scholarships are also available. Check the website for full details & application
734.213.2000 • www.aa.spa.org
637 S. Main Street, Ann Arbor 48104 • info@aa.spa.org
ANN ARBOR SCHOOL FOR THE PERFORMING ARTS

RDK
734/428-8836
800/219-2100
"Serving You Since 1972"
R.D. Kleinschmidt, Inc.
We Build Our Reputation Around Your Home

ROOFING • SIDING • GUTTERS
• Shingles & Flat Roofs
• Siding & Trim
• Seamless Aluminum Gutters
• Replacement Windows
19860 Sharon Valley Road • Manchester
Sharon Kleinschmidt and Richard Kennedy, owners

National Karastan Month
Karastan
up to 40% off
Includes SmartStrand
Carefree, Durable, Luxurious, Fashionalbe, Eco-Smart, with a Lifetime Stain Warranty (incl. bleach, mustard and green tea)
www.MerkelCarpetOne.com
Merkel
CARPET ONE FLOOR & HOME
ANN ARBOR • CHELSEA
The ONE store for your perfect floor.
734-971-2795 • Lamp Post Plaza • 2396 E. Stadium • Ann Arbor

SPICE* of Life

***Social, Physical, Intellectual, Cultural, and Educational Programs for Adults**

Merrill Poliner, special to the WJN

Tuesdays

11 a.m.: Energy Exercise with Maria Farquhar. $4 per session, or 3 sessions for $10

Noon: Homemade Dairy Lunch Buffet. $3 per person

1 p.m.: Games and Activities. Join in for a variety of games, and activities, including mahjong, quilting, art projects, and card games.

1:30 p.m.: Yiddish Tish (Yiddish Conversational Group). Open to the public as well as University of Michigan faculty, staff, and students, all ages and levels welcome. Beanster's Café, ground floor, Michigan League. Free. For more information call 936-2367.

Thursdays

10 a.m.: Energy Exercise with Maria Farquhar. $4 per session, or 3 sessions for $10

11 a.m.: Current Events with Heather Dombey. A Jewish perspective on this week's news. Bring items of interest for group discussion.

Noon: Homemade Dairy Lunch Buffet. $3 per person

1 p.m.: Thursday Special Events and Presentations (see listing for details)

2:15 p.m.: Literary Group facilitated by Sidney Warschausky, continues a discussion of *Cousine Bette* by Honoré de Balzac. Call Merrill Poliner, 971-0990, for more information.

Fridays

1:30 p.m.: Yiddish Reading Group at the Jewish Community Center of Washtenaw County, May 1, 8, 14, 22, and 29. Call Ray Juni for additional information, 761-2765

Thursday special events and presentations

May 7

12:30 p.m. Birthday celebration for all with May birthdays. Families and friends are invited to join in for lunch and birthday cake.

Scene from *Constantine's Sword*

1 p.m. Jewish Film Festival Trip. Come to the Michigan Theater to see *Constantine's Sword*, a film about the history of religious tolerance. Tickets are $8. Transportation provided at no charge. Reservations required by Friday, May 1. Call 971-0990.

May 14

12:30 p.m. A registered nurse from Care Response will take and record blood pressures and address any questions. Free. (This event is repeated the second Thursday of each month.)

1 p.m. Dancing with the JCC Stars. Ballroom Dancing performance/demonstration by instructors from the Kenville Dance Studio.

May 21

12:30 p.m. Allison Pollock, MSW, Jewish Family Services geriatric social worker, will be available for discussion, questions, and assistance.

Caroline Helton

1 p.m. Caroline Helton, University of Michigan professor of music, will present a program of vocal music

May 28

1 p.m. Heather O'Neal, intrepid local traveler and entrepreneur, will present her trek to Nepal.

Annual ORT Spring Dinner at Quarter Bistro

Joan Levitt, special to the WJN

The Ann Arbor chapter of ORT America will hold its Annual Spring Dinner on Monday, June 1, at 6 p.m. at the Quarter Bistro (300 South Maple Rd.) The three-course dinner, offering a choice of three entrees, is $36 per person.

The dinner gives ORT members and potential members the opportunity to dine with friends and to learn more about ORT America's programs, which helps students around the world to obtain high quality educations. The chapter's generous donors, who helped the chapter exceed its 2008 Financial Assignment by $4,000, will be honored at this dinner.

ORT America provides cutting-edge education through a global network of schools and training programs in 62 countries, and boasts more than three million graduates to date. ORT gives its students the tools to obtain the high-tech skills that prepare them for the demands of their local job markets, while developing good citizens through an emphasis on basic human and Jewish values. ORT graduates fuel economies and contribute significantly to the survival and continuity of the Jewish people.

Rides to the dinner are available to those who need them. For more information or to RSVP, contact Joan Levitt at jflevitt@comcast.net by May 22.

734.483.9619
dplatte2@aol.com
Graphic Design
by Dennis Platte

May activities at Beth Israel Congregation

Elliot Sorkin, special to the WJN

Shavuot (The Feast of Weeks) —celebrating the gift of Torah

The two days of Shavuot are known as *Zman Matan Torateinu*, the season of the giving of our Torah. Throughout Shavuot Beth Israel Congregation will host a variety of opportunities to celebrate the holiday as

a community and focus on the study of Torah. On Thursday, May 28, at 9:30 p.m. the congregation offers the Shavuot tradition of *Tikkun Leil Shavuot* (a night of study). A variety of learning opportunities will be offered throughout the night. The tradition of the *Tikkun Leil Shavuot* began in the medieval period. The mystics would study Torah all night in preparation for the opening of the heavens at midnight. This late-night study session allows participants to relive the eager anticipation with which Israelites approached receiving Torah at Mount Sinai.

On the first day of Shavuot, Friday, May 29, at 6 p.m., Beth Israel has scheduled a Delicious Dairy Delicacies Picnic Dinner. Participants are asked to bring their own dairy picnic dinner and blanket to Beth Israel. The congregation will provide desserts and drinks. This rain-or-shine picnic celebrates community and the love of Torah. It is customary to eat dairy on Shavuot. While the origins of this tradition are not fully known, it is suggested that the Israelites refrained from eating meat as part of their preparation for receiving the Torah at Mount Sinai. Following the picnic there will be a Minha (afternoon) service, an Oneg Shabbat Torah Study, and the evening will be concluded by welcoming the Shabbat. Throughout the holiday there will be numerous opportunities for Torah study. Highlights include a Tot Shavuot program, a sixth-grade Shabbat program on Saturday morning, a Shabbat *Mincha Seudah Shlishit* and Study program at 4:45 p.m., and lunch-time study sessions.

The *Maariv* service on Shavuot Eve will be at 9:30 p.m. The morning Shavuot Services will be on Friday, May 28, and Saturday, May 30, at 9:30 a.m. in the sanctuary. The Friday morning service will be followed by a kiddush luncheon. On the first day of Shavuot, the 10 commandments are read, and on the second day selections from the book of Ruth will be chanted during the morning service. More information is available online at www.bethisrael-aa.org. To receive the Shavuot flyer, call 665-9897.

Lunch and Learn Series

The topic for the Beth Israel Congregation's Wednesday Lunch and Learn series is "Biblical Leaders—A Midrashic Lens." Each week a different leader or leaders from the *Tanakh* (the Hebrew bible) will be examined by exploring the various *midrashim* (Rabbinic commentaries on the Bible, including stories, parables, or legends) about that figure. Lunch and Learn sessions are held in the Garfunkel-Schteingart Activities Center, (2010 Washtenaw Ave.) from noon–1:15 p.m. Participants are asked to bring a dairy lunch. Dessert and drinks will be provided by the synagogue. The topics are: Moses, from the Nile River to the River Jordan (May 6); David, the Man, the Myth, the Legend (May 13); Aaron, the First High Priest (May 20); and Sarah, Rebekkah, Leah, and Rachel, the Mothers of the Jewish People (May 27). These sessions are led by Rabbi Robert Dobrusin and Rabbi Kim Blumenthal.

Israeli Shabbat Dinner

An Israeli Shabbat Dinner will take place at Beth Israel on Friday, May 22, at 7 p.m., marking *Yom Yerushalayim* (Jerusalem Day). Jerusalem Day in Israel commemorates the reunification of Jerusalem in June 1967. The meal is preceded by a Kabbalat Shabbat service at 6 p.m. There is a charge, and participants are required to pay in advance. Call the Beth Israel office for more information.

Tot Shabbat and Childcare

This month's Tot Shabbat (for children through age five and their families) will be held on Shabbat morning, May 9, at 11:15 a.m. This is a free, kid-centered learning service with stories, songs, and participatory activities. There will be no Tot Shabbat at Beth Israel on May 23. On all Saturdays, child-care is provided by adult workers so that parents may participate in the service.

Kehillat Shabbat, Junior Congregation for elementary school ages

Kehillat Shabbat is a special program for first through fifth graders, which begins at 11 a.m. on May 9, and ends at 12:15 p.m. Torah Drama will be the theme of this Shabbat program, as all participants act out scenes from the Torah. On May 2, 15, and 30 an alternative Junior Congregation and *Moadon* (gathering place) will be offered for elementary-aged children, beginning at 10:00 a.m.

Red Cross Blood Drive

The Red Cross will be sponsoring a special Blood Drive at Beth Israel on Sunday, May 10, from 8 a.m–2 p.m. at BIC. Donors may register online at www.givelife.org, or register on-site that Sunday.

New Members in May enjoy 14 months of membership

Individuals and families who join Beth Israel in May can sign up for 14 months of membership, including the 2009 High Holidays, for the 12-month membership fees. Special $300 first-year memberships are available to new members under the age of 35, and include High Holiday tickets.

All Beth Israel Congregation programs are open to the general community. For further information call 665-9897 or visit www.bethisrael-aa.org.

Temple Beth Emeth May programs

Ronnie Simon, special to the WJN

Brotherhood Shabbat

The Brotherhood of Temple Beth Emeth will lead the 7:30 p.m. service on Friday, May 1, in the annual Brotherhood Shabbat. Following the service, the temple board will sponsor the oneg in honor of the brotherhood.

Mitzvah Day

TBE Mitzvah Day will honor Rabbi Levy with a day of *Tikkun Olam* for IHN Alpha House. Projects from deep cleaning and painting to yard work and bicycle repair will go on throughout the day. TBE is pleased to work with Alpha House, as it was one of the founding member organizations.

Torah Study and Haftarah Trop classes

Cantor Rose will continue to teach a weekly Haftarah Trop class from noon–1 p.m. on Monday, May 4, 11, and 18. Additionally, the bi-monthly Sisterhood Torah Study led by Cantor Rose will meet on Mondays, May 4 and 18.

Afternoon of Learning

Rabbi Levy will be the scholar-in-residence at an Afternoon of Learning held on Saturday, May 9 from 3–6 p.m. He will address the topic: "Day of the Whirlwind: Understanding the Book of Amos." The afternoon will combine lecture, discussion, and break-out groups, as well as time for refreshments and conversation. The community is welcome to attend this special afternoon, which is part of the celebration of Rabbi Levy's twentyfifth anniversary at TBE. Call the TBE office to register, 665-4744. There is no charge for this event.

Shabbat service in Rabbi Levy's honor

On Shabbat, May 17, there will be a single 6:30 p.m. service to honor Rabbi Levy. There will be a special *siddur,* and participation of youth of all ages. A unique Oneg Shabbat to honor the rabbi will follow the service. This is the last of the four events planned to celebrate Rabbi Levy's 25th Anniversary at Temple Beth Emeth.

The Jewish Hikers of Michigan

JHOM's May hike will take place on May 17 at 2:30 p.m. at the Mitchell Natural Preserve. JHOM hikes are designed to cultivate spirituality, love of nature, social interaction, and physical activities. They are suited for anybody who loves nature and likes to meet new people. Bring your backpacks, munchies, and water. Activity will last approximately 1-1/2 to 2 hours. The hike is not physically demanding, and is very scenic. For further information, contact Eli Avny at 883-9522 or email jewish.hikers@gmail.com

Tikkun Leil

"A question of Authority: How do we know the Torah is True?" Join Rabbi Levy for *Tikkun Leil Shavuot* at TBE. The study session will take place at 9 pm on Thursday, May 28, in the adult lounge (to the right of the sanctuary). All are welcome.

Confirmation service

The class of 5769 will be confirmed on Friday, May 29, at the 7:30 p.m. service. The students in the confirmation class have spent the year studying with Rabbi Levy, and have written the service that they will lead. The community is welcome to join in.

Beth Emeth and St. Clare's in concert

Temple Beth Emeth and St. Clare's Episcopal Church present an annual joint concert on Sunday, May 31, at 7 p.m. This event is free and open to the community.

JCS to sample lager for Lag B'Omer

Jeff More, special to the WJN

Explore the award winning beers of Stone Brewing of Escondido, California, on Friday, May 8, 8 p.m., with the Jewish Cultural Society at the Jewish Community Center of Washtenaw County. The guest speaker for the evening will be Aaron Tyrell, mid-west regional brewery representative for Stone Brewing. Tyrell will guide guests through beer styles from the Stone portfolio, including Smoked Porter, Arrogant Bastard, Levitation Ale, Ruination Ale, and Old Guardian. The tasting will be accompanied by foods and sauces made with Stone beer.

As a special bonus, Stone will be offering samples of some of the last available Stone Holiday Collaboration Ale. This ale was crafted by Greg Koch of Stone Brewery (Escondidio, California), Ron Jeffries of Jolly Pumpkin (Dexter, Michigan) and Kjetil Jikiun of Brewery Nøgne-Ø (Norway). The Holiday Ale is a full-bodied, spiced ale with 25 percent rye malt. Only one double batch was made, and it was only distributed to a handful of states.

Lager for Lag B'Omer is a fundraiser for the Jewish Cultural Society (JCS). The JCS is Greater Ann Arbor's Secular Humanistic Jewish congregation, embracing a human-centered philosophy that combines the celebration of Jewish culture and identity with an adherence to humanistic values and ideas. Suggested donations for tickets to Lager for Lag B'Omer are $30 single, $50 per pair, and $150 for a reserved table of eight. Tickets can be obtained by calling the JCS at 975.9872. Proceeds from this benefit will support the Jewish Cultural Society's youth Sunday School and adult programming.

For further information, contact Jeff More at jeff@ashleys.com. For information on the JCS of Ann Arbor visit www.jewishculturalsociety.org. For information on the breweries, visit their websites: www.stonebrewing.com, www.jollypumpkin.com, and www.nogne-0.com. ■

Jerusalem, the city that stirs the soul

Rabbi Robert Dobrusin, special to the WJN

As I near the end of my series of articles on different places in Israel and what they have come to mean to me over the years, I consider the Hebrew expression: *Aharon aharon haviv*, the last one to be mentioned is the dearest. I come to the end of the journey in the city of Jerusalem.

I lived in Jerusalem during my third year of rabbinical school. I could engage in a bit of revisionist history and claim that I fell in love with the city the moment I entered it for the first time. But that would be an exaggeration. It took some time to fall in love. From my first moments in the holy city, I was fascinated by everything I saw; but it wasn't until a few months into my rabbinical-school year in Israel that I really became enthralled. From that moment on, my love affair with this city has grown deeper and more complex.

There is no place on earth like Jerusalem. There is no place that stirs the soul of a Jew like Jerusalem. There is no place where the history of our people and the history of the world seem so close that you can sense them. There is no place where peace and harmony between people of all different faiths seems so close and yet so far away.

When I take groups to Israel, in addition to seeing the sights, I make sure that there is "free time" in Jerusalem. Of course, many people want to shop for souvenirs or ritual objects, and that's understandable. But I beg people to take the time to get to know this city, to walk its streets and alleyways, to see its synagogues, churches and mosques, to sit still on a wall outside the Old City and listen and watch and breathe the air, for there is no place on earth that you will ever experience what you experience in Jerusalem.

I am an early riser here at home, even more so when I travel to Jerusalem. It isn't jet lag so much as the desire to walk Jerusalem's streets at dawn. And I have my favorite routes. One day I walk to the Old City, through the Armenian Quarter, into the Jewish Quarter, and down to the *Kotel,* the Western Wall. The sight of those heading to pray at dawn mixes with the sound of the call from the minaret, the church bells, and the davening at the wall. One day I walk through Jerusalem's Yemenite neighborhood to the *shuk*, the market, called *Mahaneh Yehuda.* It is early and many stalls are not open as of yet, but those that are offer fresh bread and beautiful produce, olives and—my favorites—sweet and juicy dates. One day I walk through *Rehavia*, past gardens and old homes, marveling at street names that tell the story of Jewish history, ancient and modern, and testify to the miracle of the rebirth of the Jewish state. And one day I walk through my favorite neighborhood of Jerusalem: *Yemin Moshe*, with its beautiful windmill, its small synagogues, and beautiful gardens overlooking the Old City walls. I finish my walk at the Ashkenazi synagogue where I have davened often during trips to Jerusalem.

The walks are my way of celebrating my love of Jerusalem, a love that is challenged sometimes by the overbearing attitudes of some religious extremists and by the increasing consumerism, which Israelis, like all of us, are entitled to, but which threatens the idyllic vision of what Jerusalem should be.

Rabbi Robert Dobrusin

But then my frustration wanes and I realize how blessed I am. Every time I walk the streets of Jerusalem I am humbled by the privilege that I have to bask in her glory, something my ancestors could only have dreamed of. I am reminded of Isaiah's words: "Rejoice with Jerusalem all of those who have mourned her." I read this as a commandment, equal in stature to the commandments that form the basis of our faith: to recognize the treasure we have in this unique place. It is a treasure to be shared with all who find it holy: those who tell stories of King David and Rabbi Yochanan ben Zakkai, those who tell stories of Jesus and his disciples, and those who tell stories of Mohammed. Every so often you feel that sense of harmony and sharing in a brief but fleeting moment when the bells and the chants and the shofar all blend together. But to make that harmony last, and to bring Jerusalem to a greater sense of glory, will take great efforts, both political and spiritual.

Every time I take my morning walks I stop and dream of the day when all Jews will realize this treasure… and all people who love Jerusalem will be able to embrace her and find peace and comfort within her gates. ■

Religious life and Zionism can coexist

Rabbi Robert Levy, special to the WJN

Is Judaism fundamentally a journey of personal spiritual growth or the name for an ethnic identity? What matters more, one's inner life, or the community in which we live? Is piety self-absorption? Is community-building soulless? These are the ever-present questions of modern Jewish life.

Two possible (but unacceptable) answers: Both matter, or different people have different roles to play. These answers are unacceptable because they are compromises that declare everyone right and avoid the heart of the question. Is being a Jew about our relationship with God, and through that primary relationship we find ourselves in the company of other Jews to whom we have responsibilities? Or is it about our community, "our village," which collectively has a historic relationship with God (or at least a historic relationship with Jewish theology)? One must be more important. One must be at the heart of the matter.

Nothing forces this dilemma like the comparison between Zionism (and our relationship to Israel) and organized religious life. Zionism advances the idea that the collective of Jews matters most and that our national identity, its development and advancement, is the necessary task of modern Jewish life. On the other side, organized religious life among Jews, in all of its many manifestations, would need to proclaim God and our relationship to the Holy One of Blessing as paramount.

This is why organized Jewish religious life, in all of its movements, at times, has been ambivalent about Zionism and vice versa. Today there is a blurring of this distinction with Israeli leaders wearing kippot and prayers for Israel included in our religious life. Nevertheless, Zionism is about a people empowered to seek out its own destiny, and religion seeks the path under God's sovereignty.

Rabbi Robert Levy

How can we be both? The answer lies in our complexity and the miracle of time. Who says that I must give one answer all the time? Who says I must be the same person all the time? I am a Zionist, even a Labor Zionist, if such a category still exists. My hero is Ber Borochov, a Marxist theoretician, whose ideas about the class struggle inspired the very secular and all-important second *Aliya*. Yet, when I pray, if I am fortunate, only thoughts of God fill my head and heart.

This is the true meaning of "Ask two Jews and get three opinions." Ask one Jew and listen over time for the response and a cornucopia of answers comes out. There is indeed more than one focus to Jewish life. But only one can be at the center of our attention in any moment. Luckily for us, we can be liberal in our multiplications. This is a gift. ■

Striving for spiritual awareness

Rabbi Aharon Goldstein, special to the WJN

The 49 days between Passover and Shavuot are called "*Sefirah* days"—the "Counting of the Omer." It is a character-refinement program from the Kabbalah. Just as we read of the 49 days between our ancestors' physical release from slavery in Egypt and the greatest spiritual event in history, the receiving of the Torah, we can make a parallel to our spiritual growth, in large part limited by the emotions, which also needs liberation. If we can release ourselves from the tyranny of our emotions, we can achieve greater heights of spiritual and character development. The "Counting of the Omer" provides Kabbalistic tools for us to help gain control of our limiting, restricting emotions, thus allowing our personal inner Exodus from our Egypt.

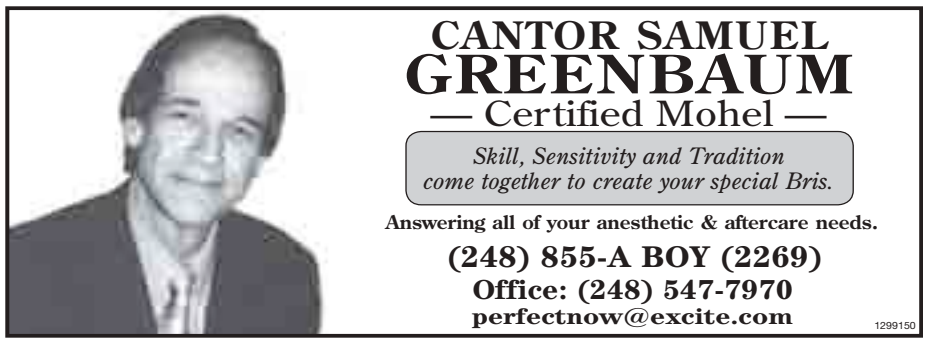
These 49 days, with one exception, have a somber, serious tone. That day is known as *Lag B'Omer*. One of the ways in which we celebrate *Lag B'Omer* is by taking children out to parks and fields to play with bows and arrows. The Lubavitcher Rebbe explains that the bow-and-arrow symbolizes the power of inwardness—the power unleashed by the mystic soul of Torah. With a bow and arrow, the tension in an arched bough of wood is exploited to propel a missile for great distances and slash through barriers. The inventor of this device first had to grasp the paradox that the deadly arrow must be pulled back toward one's own heart, and that the more it is drawn toward oneself, the more distant it can reach.

The external body of Torah is our tool for meeting the obvious challenges of life. Do not kill or steal, it instructs us, feed the hungry, hallow your relationships with the sanctity of marriage, rest on Shabbat, eat only kosher foods—for thus you will preserve the order that God instituted in His world, and develop it in accordance with the purpose towards which He created it.

But not everything is as up front as the explicit *dos* and *don'ts* of the Torah. Beyond them lie the ambiguities of intent and motive, the subtleties of love and awe, the interplay of ego and commitment, the taint of evil that shadows the most holy of endeavors, and the sparks of goodness that lie buried within the darkest reaches of creation. How are we to approach these challenges, so distant from our sensory reach and so elusive of our mind's comprehension?

Rabbi Aharon Goldstein

This is where the mystical dimension of Torah comes in. It guides us in a retreat to our own essence, to the very core of our soul. It illuminates the selfless heart of the self, the spark of Godliness within us that is one with its Creator and His creation. From there we unleash the power to deal with the most distant and obscure adversary; with our newly refined spiritual awareness, we catapult our redeeming influence to the most forsaken corners of God's world. ■



Mussar Weekend a resounding success

Roann Altman, special to the WJN

Wow! I learned so much about myself!" and "This weekend really resonated with me," are just a couple of the comments heard following the March 20–22 weekend of Mussar study with Dr. Alan Morinis. The weekend, sponsored by a wide range of local Jewish organizations, focused on the theme "Change Yourself, Change the World."

Dr. Morinis, founding director of The Mussar Institute (TMI), says that we each have our own "soul curriculum" to work on, and that by working with our soul traits (or *middot*), we acquire the tools to deal with the challenges of life with greater peace of mind, thus bringing about transformation. Details on the basics of Mussar, along with source material, texts for study, and distance learning opportunities, can be found at TMI's website: www.mussarinstitute.org.

Since the March workshop was so well received local organizers have decided to build on this momentum, and are planning to create learning and practice opportunities in the near future. The first course will be "Season of Mussar I," sponsored through The Mussar Institute. The 13-week program will run from June 16–September 15 and cover six *middot*, with meetings held every other Tuesday from 7–9 p.m. The course costs $100, payable directly to TMI, and will be limited to 12 participants. For questions, or to sign up for the course, email course facilitator Roann Altman at roann@umich.edu by June 1. Details about payment, exact dates, and location will be sent by email.

Other Mussar courses or workshops will likely follow. To receive information about these offerings, send an email with your telephone number to AnnArborMussarWeekend@gmail.com. ■

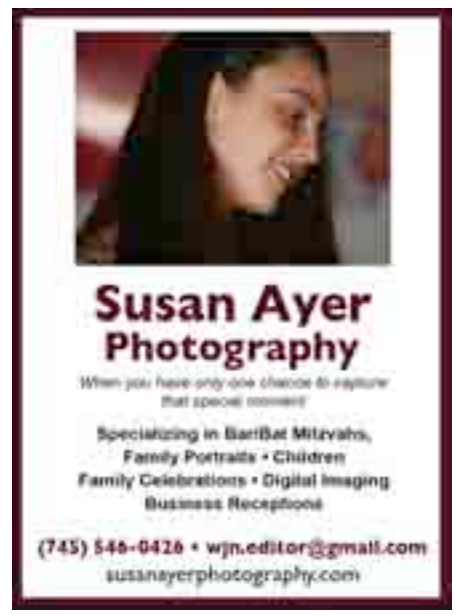
Alan Morinis talking about Mussar

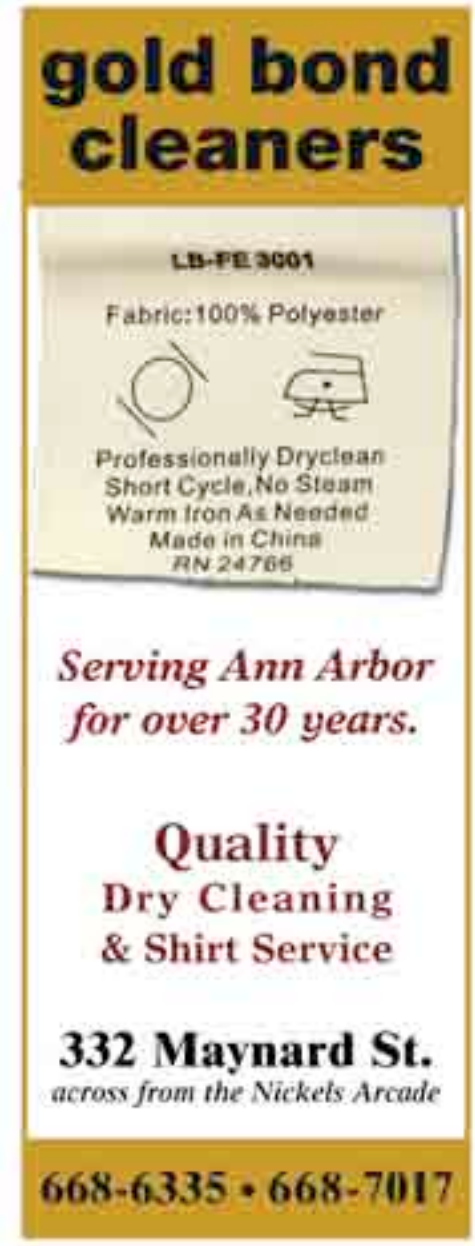
Marty Seltzer and Marcy Epstein

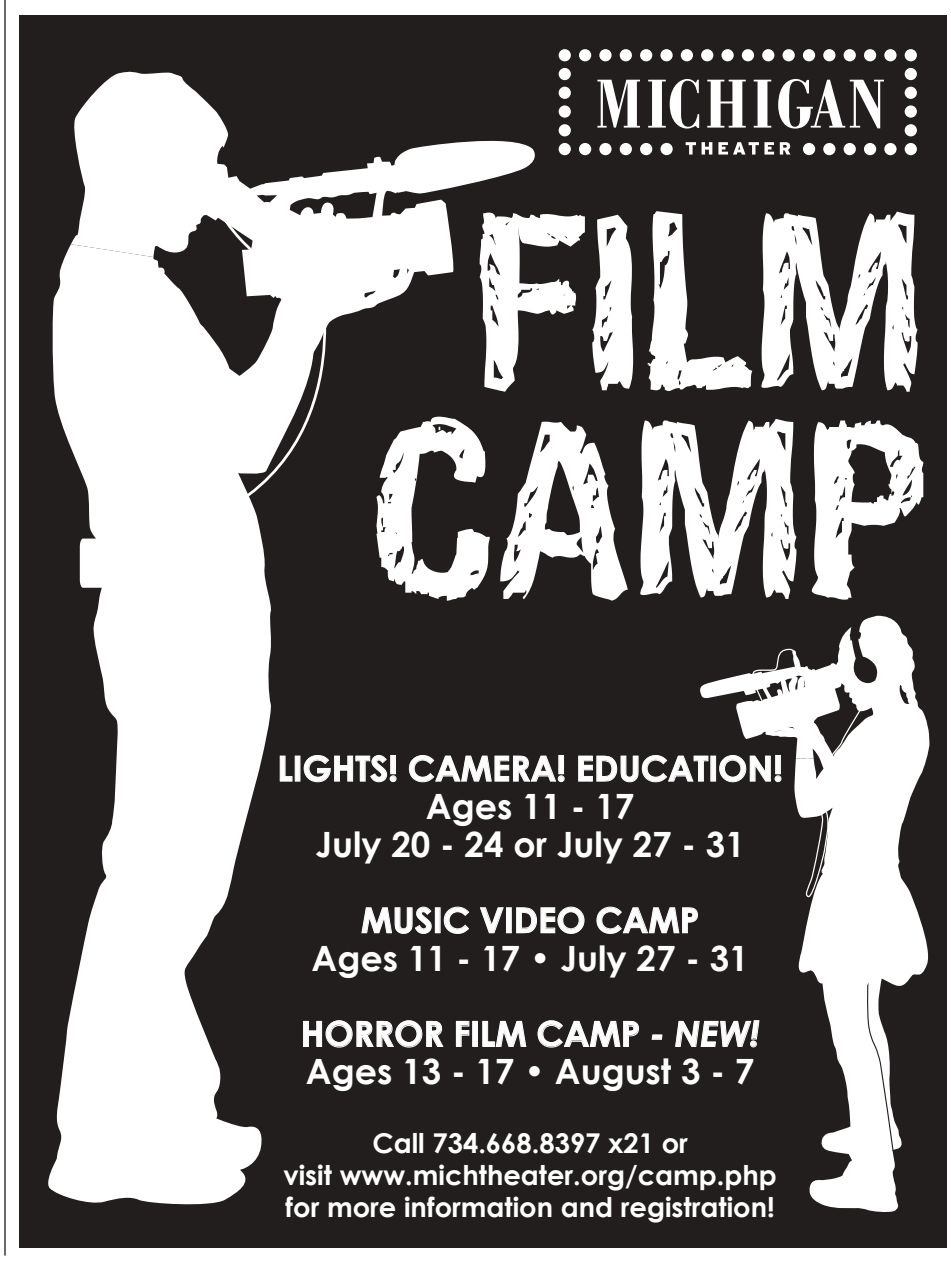
Rena Seltzer and Keith Kurz

Ed Kass and Don Levitt

Participants doing an exercise on *lashon hara* and "honoring" others







Camp Raanana enrollment on the rise despite economy

Deborah Huerta, special to the WJN

Despite the current economic downturn, registration numbers are on the rise for the Jewish Community Center of Washtenaw County's summer day camp. The JCC's Camp Raanana, which serves children entering grades K–8, is preparing to welcome record numbers of campers this summer.

Camp Raanana's registration numbers are far ahead of this time last year, and the JCC projects that many sessions will fill up before the June 1 registration deadline. The Counselor in Training program for entering ninth and tenth graders has already filled up for the summer, and many sessions for younger campers are nearing capacity.

One reason for Camp Raanana's strong enrollment numbers, is the quality of the camp's programs and staff. Camp Raanana enjoys an excellent reputation in the community and is known for its mature and dedicated college-age counselors, beautiful outdoor setting at Independence Lake County Park, and exciting weekly field trips and special activities. Last year's camp season was extremely successful and featured the introduction of more Red Cross swim lessons for grades K–2, new weekly specialty options for grades 3–5, and revamped programming with unique field trips and mitzvah projects for grades 6–8.

Based on the favorable response to last year's camp program, Camp Raanana expected slightly higher registration numbers for this summer despite the tough economy. In fact, registration has far exceeded expectations. Camp Raanana appears to be insulated from the economic downturn since working parents still need to provide quality childcare for their children. Even families that are cutting discretionary spending see Jewish summer camp as a priority due to its importance for Jewish identity and bonding. Some families may also be sending their children to day camp rather than the more expensive overnight camps.

Camp Raanana's effort to keep prices low this year is another factor that has undoubtedly contributed to its high registration numbers. The camp did not increase any fees this summer, and actually lowered its prices for several programs. Camp Raanana lowered the price for its Pioneer Adventure Program for middle school students and decreased the fees for extended morning and afternoon care to help working parents. In addition, many families took advantage of the camp's early bird discounts, saving up to $10 per week.

Camp Raanana's money back guarantee has also allowed many families to register for camp despite uncertainty regarding employment status or vacation plans. Families that register early for Camp Raanana can drop weeks and receive a refund any time before June 1 without incurring a cancellation fee. Families may also switch camp weeks at any time for no additional charge. This flexibility allows families to reserve their space in camp with the knowledge that they can easily reduce or modify their camp schedule.

Many families are hurting in this economy, and Camp Raanana has seen an increase in scholarship requests. Camp Raanana has always made an effort to provide need-based scholarship assistance, but this year the JCC has expanded its efforts to secure donor support for camp scholarships. Any community members wishing to donate toward this important effort are encouraged to contact the JCC at 971-0990 or send a check made out to the JCC, labeled "camp scholarships."

Camp Raanana will accept camper registrations for its remaining spots through the June 1 registration deadline, but families are encouraged to register as soon as possible to reserve their space. Camp brochures and registration forms are available at the JCC and at www.CampRaanana.com. For further information, contact camp director Deborah Huerta at deborahhuerta@jccfed.org or 971-0990. ■

Host families needed for Israeli counselors

Each year two Israeli *shlichim* join the staff of Camp Raanana (the Jewish Community Center of Washtenaw County's summer day camp) to enrich the lives of campers and benefit the broader Ann Arbor Jewish community. The *shlichim* are talented young Israelis who have finished their military service and chosen to spend their summers serving as counselors and Israeli specialists at camps across North America. Camp Raanana's *shlichim* not only have a wonderful impact on the campers, but they also provide local host families with an unparalleled experience.

Carol Lessure, whose family has hosted a *shaliach* for the past two summers, remarked that their *shaliach* quickly became part of the family and captivated her two young sons with stories of Israeli life. She said, "When we volunteered to host one of the *shlichim* for the first time, I wasn't sure our location and modest accommodations would be sufficient. In fact, Camp Rannana assured us that all the *shlichim* need is a private place to sleep and some refrigerator space. What you receive in return is a life experience!"

Two *shlichim*—one male and one female—will be sharing their talents and enthusiasm with Camp Raanana this summer. Gilad Bonfil lives in a small town near Tel Aviv and is looking forward to serving as Camp Raanana's sports and nature specialist this year. Erika Jasaityte, of Eilat, is also excited to be joining Camp Raanana as a head counselor for the entering third grade group this summer.

Bonfil and Jasaityte, will be arriving in Ann Arbor around June 12 and staying for approximately nine weeks. The JCC is seeking several host families who can host either *shaliach* for about three weeks.

Host families are also needed to host several teenage members of the Israel Scouts Friendship Caravan for one night on Wednesday, July 1.

Contact Deborah Huerta at deborahhuerta@jccfed.org or 971-0990 as soon as possible if you would like more information or are interested in serving as a host family.

JCC youth activities

Deborah Huerta, special to the WJN

Red Cross Babysitting Class

The JCC will host a two-day American Red Cross Babysitting Class on Tuesday, May 19, and Thursday, May 21, from 4–7 p.m. Pizza dinners will be served both days. The class will teach child safety, first aid, baby care, and developmentally appropriate play. Upon completion, students will receive a card showing that they are certified by the American Red Cross.

The class is open to students ages 11–17; students must have turned 11 by the start of the class to receive certification. Students who are 10 years old are welcome to participate but will not receive certification. The cost is $75 for JCC members and $90 for non-members. Registration and payment are due by Monday, May 4. Registration forms are available at the JCC and at www.jccannarbor.org. For additional information, please contact the JCC youth director Deborah Huerta at 971-0990 or deborahhuerta@jccfed.org.

Kid's Night Out

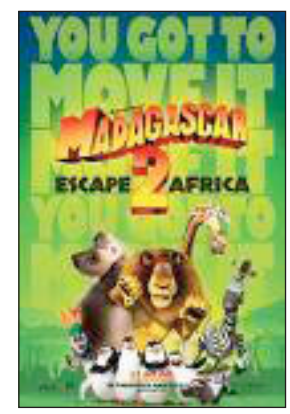
Each month the Jewish Community Center of Washtenaw County offers a Kids' Night Out event featuring games, crafts, dinner, and a movie. This month's Kids' Night Out will actually be two simultaneous events, a Girls' Night Out in the JCC lounges and a Boys' Night Out in the Jewish Community Center gym. The events will be held on Saturday, May 9 from 6:30–10 p.m. at the JCC.

Girls' Night Out

For the Girls' Night Out event, the JCC lounges will be transformed into a beauty parlor and movie set. After preparing to be the stars of the show and eating a dinner fit for a movie star, participants will watch the movie *Bolt,* featuring the voice-acting of Miley Cyrus and John Travolta. The movie follows the story of a dog that plays a heroic dog on a hit TV show and thinks he actually has superpowers.

Boys' Night Out

The Boys' Night Out event will feature *Madagascar 2: Escape to Africa*, which follows zoo animals Alex the Lion, Marty the Zebra, Melman the Giraffe, and Gloria the Hippo, stranded in Africa. Participants will enjoy dinner and lots of fun animal-themed activities before the movie.



Kids' Night Out events are open to JCC members and non-members in elementary school. Since the May event will be the last Kids' Night Out of the school year, graduating pre-school students who will be entering kindergarten in the fall are also welcome to attend.

The cost for JCC members is $20 (additional siblings: $18). The cost for non-members is $25 (additional siblings: $23). Registrations are due by Thursday, May 7. Registration forms are available at the JCC and at www.jccannarbor.org. For more information, contact Deborah Huerta at deborahhuerta@jccfed.org or 971-0990. ■

JCC seeks Afterschool Program Coordinator

The Jewish Community Center of Washtenaw County is seeking a dynamic and experienced individual for the position of Afterschool Program Coordinator for the 2009–2010 school year. The ideal candidate will have extensive experience working with and planning programs for elementary aged students, solid knowledge of Jewish culture and traditions, and a passion for working with children. Applicants must be available on weekdays from 3–6 p.m. throughout the school year, as well as during most school vacations. This position begins in the fall, but training could start as early as this spring. For more information, contact Deborah Huerta at deborahhuerta@jccfed.org or 971-0990.

Illinois Holocaust Museum emphasizes lessons for future

By Jane Charney

SKOKIE, Ill. (JUF News)—The opening of the new Illinois Holocaust Museum and Education Center marks the completion of a 10-year odyssey. First imagined by local Holocaust survivors, the Skokie, Illinois, museum stands as a testament to the choices survivors made "of life over loss; of hope over heartbreak," Museum Capital Campaign Chairman J.B. Pritzker told an audience of 10,000 people at the Museum's official opening on Sunday.

"The stories told here are not just Jewish stories, or gay and lesbian stories, or Catholic stories," Pritzker said. "They are the stories about mankind in all its dimensions."

Pritzker was master of ceremonies at the public grand opening, which featured a keynote address by former President Bill Clinton and speeches by Holocaust survivor and Nobel laureate Elie Wiesel, German Ambassador to the United States Klaus Scharioth, Illinois Governor Pat Quinn, Skokie Mayor George Van Dusen, Museum President and Holocaust survivor Samuel Harris, and Jewish United Fund/Jewish Federation of Metropolitan Chicago President Steven Nasatir.

President Barack Obama, Israeli President Shimon Peres, U.S. Secretary of State Hillary Clinton, and director Steven Spielberg recorded special messages in honor of the event.

"The museum will serve as a lasting memorial to all those who died in the Holocaust and those who lived through it," Obama said. "But it will also help each of us understand what we can do to fight the many forms of injustice and cruelty that persist in our own time."

Illinois Holocaust Museum and Education Center

The museum's striking building guides visitors from the dark of hate-mongering to the light of empathy. Visitors begin on the dark side, where exhibits tell of the horrors of the Holocaust and other genocides, and then emerge on the light side of the Stanley Tigerman-designed building for exhibits that "represent the rescue and renewal of survivors of the Holocaust," according to museum materials.

The two parts of the building are connected by a "cleave" that houses an authentic early 20th century German rail car.

The museum also features a Room of Remembrance as a memorial to those who perished in the Holocaust as well as personal artifacts of survivors and more than 2,000 video testimonies by survivors from the Midwest, whose memories were recorded by Steven Spielberg's Shoah Foundation.

A special children's exhibit will explore themes such as fairness and respect, diversity, "upstanding" rather than "bystanding," and social responsibility in a safe space.

"The museum will serve as a beacon to the world where we will learn from the past and make sure that this or any other Holocaust never happens in the future," said Harris, who survived the Deblin and Czestochowa concentration camps—experiences he described in his memoir, *Sammy: A Child Survivor of the Holocaust.*

The $45 million museum extends its exhibits beyond the realm of history. It uses the lessons of the Holocaust and modern genocide attempts in Darfur, Cambodia, and Rwanda to teach empathy and understanding of others.

Bill Clinton, in his keynote address, paid special attention to the genocide in Rwanda, acknowledging that his administration did not intervene in the conflict soon enough.

"Our differences make up one-tenth of one percent of our genetic makeup. Politically, psychologically, and philosophically, that's nothing," Clinton said. "Life is short enough without being shortened or scarred by violence related to one-tenth of one percent of our identities."

Speaking before Clinton, Wiesel emphasized the impact of the museum in the effort to teach the next generation about empathy and the lessons of the past. Memory is a vital tool in preventing genocide, he said.

"We must learn certain values and lessons. Whatever happens to one community, affects all other communities. When a Jew is hit in the face, the whole world falls to its knees," he said.

The location of the museum holds particular meaning to those who have worked to build it. After World War II, many European Jews settled in Skokie, which at one point was thought to have the largest per capita number of Holocaust survivors outside of Israel.

In 1977, the American National Socialist Party attempted to hold a march through Skokie, which served as a catalyst for the creation of the Holocaust Memorial Foundation of Illinois by survivors living in the Metropolitan Chicago area.

About 20 neo-Nazis holding signs denying the Holocaust staged a counter-rally several miles away from the museum. The demonstration echoed other hate speech sounded on the streets of Chicago during Israel's recent war with Hamas. The museum, which recently became a beneficiary agency of the Jewish United Fund, will aid in combating all forms of "the new anti-Semitism masked in the guise of anti-Zionism," Nasatir said.

"Among the many lessons of the Shoah is our understanding that words have meaning, and hate cannot be ignored," Nasatir said. "This museum is an institution of words, images, history, values, education, tolerance, and learning." ■

Man on a mission: Baruch Weiss and the search for justice

Richard Greenberg

WASHINGTON (WASHINGTON JEWISH WEEK)—A federal prosecutor typically spends no more than half a dozen years with the government before graduating to private practice, where the prospect of serious money beckons.

Baruch Weiss did not follow that well-worn career path, and those who know him are not surprised.

Shortly after graduating cum laude from Harvard Law School in 1981—first abandoning Harvard Medical School when he discovered he didn't really want to be a doctor—Weiss was hired by Rudolph Giuliani to fight crime under the auspices of the U.S. Attorney's Office that has jurisdiction over New York City.

He stayed for 18 years, then put in four more years with the feds in Washington before joining a prestigious law firm in D.C.

In remarks at his going-away party in New York in 2002, Weiss—who has since made his name representing two Jewish clients in headline-grabbing criminal cases—presented a personal manifesto of sorts.

It offered an insight into why he became a prosecutor, why he stayed so long and perhaps why he is routinely described in terms not always associated with up-and-coming Washington lawyers: idealistic, unassuming, loyal, a mensch.

Weiss' friend and neighbor, John Donvan, a correspondent with ABC's *Nightline,* has referred to him, without a hint of irony, as "the classiest man in Washington."

Weiss told his colleagues at his 2002 sendoff that he remembered holding the hand of his father, a Holocaust survivor, as they walked to synagogue on Shabbat in Manhattan decades ago.

"When he would pass a policeman, he would almost involuntarily squeeze my hand," Weiss, now 52, recalled in a recent interview. "He was obviously very stressed, even though he had taught us that the policeman is your friend. I sensed from this that he could never rid himself of the view that law enforcement and the uniform were vehicles for the worst kind of evil ever visited on mankind."

One reason Weiss became a prosecutor, it eventually dawned on him, was to demonstrate to his father that government could be a force for good, that in America, decent and dedicated public servants—Jews and non-Jews alike—proudly work to ensure that the rule of law prevails, not the whim of demagogues.

"So I went to the U.S. Attorney's Office and I stayed," he continued in his interview. "I was surrounded by people who really did the right thing. They became friends, good friends. I felt a comfort level right away. And I think that vindicated my view about what this country is."

The Bible famously commands, "Justice, justice you shall pursue," which is often interpreted to mean that one must seek righteous ends through righteous means.

"I think Baruch personifies that," said Nobel laureate and author Elie Wiesel, who has known Weiss since he was a child.

That biblical imperative continues to drive Weiss, according to friends and colleagues, even though his venue for pursuing justice has changed and he now occupies much snazzier office space than ever.

As a partner in the law firm of Arent Fox since 2006, Weiss has drawn on skills he developed by immersing himself in the Talmud as well as by prosecuting wrongdoers for more than two decades.

During his tenure at the U.S. Attorney's Office in New York, for example, he worked to extradite Hamas leader Abu Marzouk from the United States to Israel, but politics apparently intervened. Israel decided not to take him because peace seemed likely.

"Israel made a mistake," Weiss said, adding later, "It was a well-intentioned mistake to further the peace process."

Terrorism figured prominently in another case he worked on at the U.S. Attorney's Office—the appeal of the convictions handed down in the 1993 World Trade Center bombing.

Weiss went on to hold high-level legal posts in Washington at the Department of Treasury, as assistant general counsel for enforcement, and then at the Department of Homeland Security, where his positions included associate general counsel.

Weiss grew up in a home steeped in rigorous intellectual give-and-take and advanced Jewish scholarship, with an emphasis on the Talmud, virtually a handbook for future lawyers.

His two best-known clients at Arent Fox are Keith Weissman, a former senior analyst at the American Israel Public Affairs Committee, and Sholom Rubashkin, former manager of the now-defunct Agriprocessors kosher meat plant in Postville, Iowa.

Weissman and co-defendant Steve Rosen, also a former AIPAC staffer, who is being represented by local attorney Abbe Lowell, are charged with violating the World War I-vintage Espionage Act for allegedly passing along classified information on Iran to unauthorized individuals, including Israeli Embassy officials.

"These guys really are innocent," Weiss insisted in an interview, elaborating that by exchanging information with members of the foreign policy establishment, Weissman and Rosen were breaking no law, but rather were engaging in a routine and perfectly lawful Washington political ritual that has been practiced "since time immemorial."

Some Jewish organizations have suggested that the sensitive and emotional issue of dual loyalty has reared its head in the AIPAC prosecution. Weiss isn't sure, maintaining in an e-mail that "we just do not know what triggered the investigation [into the defendants' activities], and as much as we would like to know, [we are] not sure we will ever find out."

A spokesperson for the prosecutor's office in the case declined comment. A spokesperson for AIPAC, which has not been charged with wrongdoing, could not be reached for comment.

Rubashkin faces an array of federal charges filed last year in connection with the operation of the ill-fated Agriprocessors plant, including bank fraud, money laundering, and helping illegal immigrants procure fake documents.

Rubashkin turned for help to Rabbi Levi Shemtov, director of the American Friends of Chabad Lubavitch Washington office. Shemtov then contacted Weiss, a longtime friend whose areas of responsibility at Homeland Security had included immigration enforcement.

Weiss was retained specifically to press for Rubaskhin's release on bail pending the start of his trial, a move that federal prosecutors opposed on controversial—some said inflammatory—grounds.

They argued during a November19 hearing that Rubashkin should remain in custody until the trial because he posed a heightened flight risk. The prosecutors contended that Israel might present a convenient refuge for Rubashkin because the nation grants automatic citizenship to all Jews through its Law of Return, and Rubashkin, of course, is Jewish.

"The Law of Return business really got into his *kishkes,*" Shemtov said of Weiss.

"I was stunned," Weiss said. "So I guess if you're Jewish, you get locked up with greater frequency than if you're a non-Jew? For me that converted the Rubashkin matter from a case into a cause."

Magistrate Judge Jon Scoles ruled in favor of the prosecution. In an appeal brief filed on behalf of his client, Weiss said there is virtually no evidence that a prosecutor had ever argued that an American Jew might not show up in court because of the Law of Return.

By the government's logic, the brief continued, all Jews therefore can be viewed as posing a heightened flight risk "simply because they are Jews." Weiss concluded, "It is ironic that a law designed to provide refuge to persecuted Jews has now become the basis for detaining Jews who might otherwise have been released pending trial."

In late January, Linda Reade, chief judge of the U.S. District Court for the Northern District of Iowa, granted Rubashkin's release on $500,000 bond, with other provisions attached, ruling that although he might indeed flee, reasonable measures could mitigate that risk. A spokesperson for the prosecution declined comment.

"If you think of the federal government's case as a rock," said one observer who asked not to be named, "Baruch destroyed it with the drip, drip, drip water torture of legal exegesis."

Weiss is no stranger to textual gymnastics, having grown up in a home steeped in rigorous intellectual give-and-take and advanced Jewish scholarship, with an emphasis on the Talmud, virtually a handbook for future lawyers.

"We never went on vacation," recalled Weiss, the oldest of three boys. "For fun, we argued around the Shabbat table about almost anything."

His mother, Tzipora Hager Halivni, who died last summer, was a Holocaust historian and Auschwitz survivor with a doctorate in Yiddish and Hebrew literature.

His father, David Weiss Halivni, now 81 and living in Israel, is a renowned Talmudic scholar, a so-called "boy genius," who first earned rabbinic ordination as a teenager in Europe before the Holocaust decimated his world.

Beginning at age 8 or 9, Weiss regularly delved into the Talmud with his father, who pioneered an exacting approach to studying the text Weiss said "taught me to not always accept the standard answer as the answer."

Weiss received a master's degree in Talmud from the Jewish Theological Seminary, and has conducted an informal Talmud class for years.

He said his study of Judaism's signature repository of mind-sharpening argumentation and reasoning "certainly gave me a head start" in developing lawyerly thinking.

Weiss' wife, journalist Laura Blumenfeld—who has observed the Weiss clan in action—is also intimately familiar with the dogged pursuit of justice, having walked that path herself. (They live in the District with their three children, and attend Conservative Adas Israel Congregation, Orthodox Kesher Israel Congregation and Chabad in the District.)

Blumenfeld's father was shot in Jerusalem in 1986 by a terrorist, but he survived. She later resolved to confront the man who had tried to kill her father, and she wrote about her quest in a 2002 book titled *Revenge: A Story of Hope.*

In her book Blumenfeld, a reporter with the national staff of *The Washington Post*, recounts Weiss' nightmares of being captured by the Nazis, as well as his fantasies of retaliating with bombs from above.

"Maybe it's not so much what Baruch is chasing," she said, "but what is chasing him—the injustice done to the generation before him, the generation of the Holocaust."

Whatever his motivation, Weiss' "purpose in life is to undo injustice," added Blumenfeld, who said "there is something almost superhuman" about her husband's drive to do the right thing.

"He is the consummate law man," she continued, determined to demonstrate that the courtroom is superior to "the crack of the whip." ■

Richard Greenberg is the associate editor at the Washington Jewish Week.

Saving Shanghai's Jewish past, headstone by headstone

By Sue Fishkoff

SHANGHAI, China (JTA)—In Eastern Europe and the former Soviet Union, Western philanthropists and volunteers are restoring dozens of historic Jewish cemeteries. But in Shanghai, there are none to restore.

The four cemeteries that once served this city's small but prosperous Jewish community disappeared in the late 1960s during China's Cultural Revolution. The sites were paved over to build a factory, park, hotel, and Muslim cemetery, their history forgotten.

Israeli photojournalist Dvir Bar-Gal is trying to change that. While the cemeteries may be gone, since 2001 Bar-Gal has made it his mission to track down as many of the original headstones as possible. He has located 85 and hopes to use them in a memorial to Shanghai's Jewish past.

The project has kept Bar-Gal in Shanghai for more than seven years, and he is waiting for government permission to erect the memorial. The clock is ticking, he says.

"In a few years, the area where I found these stones will be gone," Bar-Gal told JTA. "The villages I first visited have been redeveloped and are now upscale residences."

Shanghai, a major port that is now China's largest city, has had three waves of Jewish immigration. The first began in 1845, when David Sassoon, an Iraqi Jew living in India, moved his family business to Shanghai, which was China's first city to open to the West. He was joined by two other Baghdad Jews, Elly Kadoorie and Silas Hardoon, and as the community grew they built Shanghai's fortunes and their own.

After 1905, Russian Jews fleeing pogroms and revolution arrived in Shanghai. And in the 1930s, in the third wave, some 30,000 refugees from Nazi Europe arrived in the city when other countries were closing their doors to Jewish refugees. Shanghai, an "open city," allowed immigration without visa or passport.

Japan occupied Shanghai in World War II but refused Nazi orders to deport or murder the city's Jews. The 20,000 stateless Jewish refugees still in the city were confined in what became known as the Hongkew ghetto, but those with jobs outside were permitted to continue working. The Iraqi and Russian Jewish communities, along with the American Jewish Joint Distribution Committee, sent in frequent aid.

Disease and poverty were rampant, but the Jews of Shanghai were spared the horrors of the Holocaust. After the war, virtually all of them left for Hong Kong, Australia, North America, and Israel.

Bar-Gal discovered this history in November 2001 during a Jewish tour of Shanghai led by fellow expatriate Georgia Noy. She told him that a local antiques dealer was selling two Jewish tombstones from one of the abandoned cemeteries.

What began as a mystery tale soon turned into an all-consuming project. Bar-Gal and Noy visited the dealer and purchased one of the headstones; the other already had been sold.

The first headstone led Bar-Gal to dozens more, which he hunted down in villages outside the city. Some were being used as stepping stones. Others were embedded in garden walls, used to build bridges or simply were thrown into rivers. Some village women used them as washboards, the letters worn away by years of scrubbing.

Funded in part by a grant from the Sino-Judaic Institute at Stanford University, Bar-Gal hired teams of workers to dig out the headstones from the strange places they had come to rest. In many cases he had to purchase them from villagers who claimed to own them.

Their inscriptions chronicle the history of Shanghai Jewry, from the 1874 headstone of a British sailor named Lazarus to the 1958 headstone of Charles Perceval Rakuzen, a British-born ophthalmologist whose sister still lives in England.

Bar-Gal set up a Web site, shanghaijewishmemorial.com, with photos and information about the headstones he found, including interviews he conducted with surviving family members.

Twenty of the headstones found by Bar-Gal are being held by the government in a Buddhist cemetery while their fate is determined. Five others were too heavy to dig out. The 60 in his possession have been moved to four storage facilities over the years while Bar-Gal awaits government permission to build a Jewish memorial in a small park in the middle of the former ghetto. The park already contains a granite marker commemorating the Jews of the ghetto, and it is close to the recently restored Ohel Moshe Synagogue, which houses an exhibit of the city's Jewish history.

"Tourists who care about the Jewish history of Shanghai come to this park, so it's a natural place for such a memorial," Bar-Gal said. "It would serve as a great bridge between Jewish and Chinese cultures while expressing the mutual hardship we shared in the dark days of World War II."

The Israeli Consulate has added its voice to his pleas, but Bar-Gal has received just one response from the authorities.

"They said it's bad luck to put gravestones in a park used by the living," he said.

Bar-Gal now runs the tour of Jewish Shanghai formerly offered by Noy, who has left China. Quite often, he says, former ghetto residents show up on his tour. If they remember their wartime address he can usually locate their homes; the city has not changed the numbers on old buildings.

But Shanghai's population of 26 million is growing rapidly, and the Hongkew neighborhood, including the 1.25-square-mile Jewish ghetto, is slated for redevelopment.

The district mayor agreed six years ago to stave off construction for a sum of $700 million, but despite initial interest by two Canadian benefactors, no buyers have come forward. Bar-Gal points out that $700 million would be used primarily to relocate the neighborhood's 16,000 residents; much more would be needed to maintain the area as a tourist destination.

Meanwhile, Bar-Gal's 60 headstones rest in a warehouse he shares with the Jewish Center.

"They are somewhere between the pickles and the Passover matzah," he said. ■

Join

Ann Arbor Reconstructionist Havurah

Learn

Does this sound like

- A warm community that welcomes all, including non-traditional families
- Join us to celebrate Shabbat and all major holidays
- Reconstructionists see Judaism as an evolving religious civilization where tradition has a

בית ספר

Beit Sefer . Religious School

- K-7 Classes
- Religion, Culture, Tikkun Olam
- Bar / Bat Mitzvah Support
- Non-member children welcome

Find out more: www.aarecon.org

The scoop on Obama's new faith-based office

By Eric Fingerhut

WASHINGTON (JTA)—Barack Obama said during the campaign that he wanted to keep George W. Bush's faith-based office around but revamp it. Among the examples of the changes—the new Office of Faith-based and Neighborhood Partnerships invited the press to its first briefing for religious and community leaders.

A handful of religion reporters were able to sit in on the two-hour session last month at the Eisenhower Executive Office Building for many of the members of the office's new 25-person Advisory Council, as well as other religious and community activists and even some church-state separation advocates.

Much more important than media access were the contrasts Joshua DuBois, executive director of the office, drew between the new office and its function over the previous eight years.

DuBois said the goal of the Bush administration's faith-based office to "level the playing field" for faith-based organizations when bidding for government grants was important, but that the new president's goal was to utilize the knowledge and expertise of religious and community organizations to achieve particular policy goals. Those priorities include addressing domestic poverty and contributing to the economic recovery, promoting responsible fatherhood, reducing unintended pregnancies and the need for abortion, and enhancing interreligious dialogue and cooperation.

He also emphasized that the administration wanted a "policy-based partnership," and that the office did not have a political or advocacy-based agenda. Much of Monday's meeting consisted of Obama administration officials who work in areas such as education policy, urban affairs, and combating poverty outlining the president's goals in those areas and appealing for ideas from the leaders on, among other things, the kinds of programs that work in their communities.

Joshua DuBois

DuBois said strengthening the "legal and constitutional footing" and drawing "appropriate legal lines" for faith groups receiving government dollars also were a priority and another way the office would differ from the Bush administration's faith-based operations. He did not go into specifics on legal issues but told the group he wanted to "work with you all on that process."

The most contentious legal issue is whether faith-based groups receiving federal funds should be able to take religion into account when hiring, which groups were allowed to do during the Bush administration. Opponents say it amounts to federally funded religious discrimination, while supporters say it is essential to maintaining the religious character of the organization.

When Obama established the faith-based office in February, a legal review was in put in place but no decision was made on the employment issue.

DuBois also noted that despite beliefs to the contrary by many he had met during the presidential campaign, the faith-based office does not distribute grant money. He did say the office could provide "technical assistance" to groups who were interested in applying for such grants from government agencies.

Reaction from Jewish leaders attending the meeting was positive.

"It's a very good start," said Orthodox Union public policy director Nathan Diament, noting that the administration had invited a "broad and diverse group" and adding that it would be interesting to see how the office developed in the coming months.

Rabbi David Saperstein, the director of the Religious Action Center of Reform Judaism, praised the "level of communication and effort at dialogue," adding that the administration needs "these groups to be effective" and to "work through these groups."

Diament, Saperstein, and National Council of Jewish Women President Nancy Ratzan, who also attended the session, all have been named to the office's Advisory Council. Rabbi Steve Gutow, executive director of the Jewish Council for Public Affairs, and the group's Washington director, Hadar Susskind, also attended the briefing.

Even the Rev. Barry Lynn from Americans United for the Separation of Church and State, another meeting attendee, said he was happy that DuBois had emphasized strengthening the "legal and constitutional" footing of the office, and liked the inclusivity of the meeting, which included everyone from an evangelical Christian minister to church-state separationists such as Lynn and a representative from the American Civil Liberties Union. As for the idea of having religious leaders sitting on an advisory council in a secular democracy, Lynn said "red flags go up," but "we'll see" how it develops.

The gathering, sans media, continued to the next day and included an appearance from Melody Barnes, the head of Obama's Domestic Policy Council. ■

This was adapted from Capital J, JTA's politics blog (blogs.jta.org/politics).

Exceptional Talent

Sarah Winter, Mitchell Elementary Teacher
Sinit Lijam, First Grader, Class of 2020

Fine arts education in Ann Arbor Public Schools opens student minds through creativity and self-expression. The problem-solving activities inherent in art-making help develop cognitive, affective and psychomotor skills beginning at the elementary level. Each March, our young artists' efforts are celebrated as part of Youth Art Month when downtown storefronts become art galleries and local merchants host the annual Main Street Art Walk. Every April, student artwork is on display at the Ann Arbor Public Library downtown and each May, the University of Michigan Slusser Art Gallery showcases this young talent.

ANN ARBOR PUBLIC SCHOOLS www.a2schools.org

8th Annual JCC Lenore Marwil
2009
JEWISH FILM FESTIVAL
In Ann Arbor May 3 - May 7
at the Michigan Theater on East Liberty
15 films in 5 days!

Opening Night Sponsor Reception
Sunday, May 3, 6:30 p.m.
Film Screening 8:00 p.m.

For a detailed listing of the Film Festival schedule, please visit our website, www.jccannarbor.org. For ticket information, please call the JCC at 734-971-0990

Spaces are filling up! Register by June 1st to reserve your spot and get great rates!

CAMP RAANANA

THE JCC'S OUTDOOR DAY CAMP FOR CHILDREN ENTERING GRADES K-8
June 22 - August 21, 2009

- Beautiful, natural setting and private beach at Independence Lake
- Exciting and unique programs geared for grades K-2, 3-5, and 6-8
- Flexible scheduling with nine one-week sessions and am/pm care

Visit www.CampRaanana.com or contact Deborah at deborahhuerta@jccfed.org or 734-971-0990 to find out more!

Post-Katrina rebuilding efforts fueling Jewish service movement

By Jacob Berkman

NEW ORLEANS (JTA)—In mid-March, more than 500 of the Jewish federation system's young leaders descended upon the St. Bernard Parish in metropolitan New Orleans to help turn a school that was abandoned after Hurricane Katrina into a community sports center.

On a damp and muddy day, the hundreds of volunteers—in their 20s, 30s, and early 40s—stepped outside their white-collar world and toiled in the rain. They dug ditches and sunk posts into the earth to build a beach volleyball center, used power tools to build picnic tables and benches, and hauled bricks to build planters around trees.

The day of service was something of a departure for the United Jewish Communities, the federation system's umbrella group. It was the centerpiece of the UJC's annual national young leadership conference—a three-day affair that usually takes place at the Washington, D.C. Hilton and that UJC officials openly admit can sometime resembles a three-day raucous frat party broken up by a few sessions and lobbying excursions.

A year ago, the UJC thought about ramping up the party and taking the conference to the Las Vegas Strip for 2009. Instead, officials changed course, reached outside their traditional fundraising box, and seized on what many organizations now see as the most effective engagement tool: "Jewish service learning"—placing Jews in situations where they can perform volunteer service and advocacy, and then learn about why service is a Jewish mandate.

"We figured we have done enough conferences where it is just young people getting together and hearing speeches and having fun," Hugh Bassewitz, the UJC's national young leadership co-chair, told JTA. "We wanted to add a third component to get people out to get their hands dirty and to do something that mattered to change the world."

That decision—by the largest Jewish charitable network in North America—is evidence of a Jewish service movement in full boom. It started in earnest a decade or so ago, with the rise of then-small organizations like the American Jewish World Service, Avodah: The Jewish Service Corps, and Jewish Funds for Justice that helped a handful of young Jews find an alternative Jewish model. Over the past decade the number of Jews between the ages of 18 and 24 taking part in such projects has grown to more than 3,000 annually. Recently, several foundations—led by the Charles and Lynn Schusterman Family Foundation, the Einhorn Family Charitable Trust, the Jim Joseph Foundation, and the Nathan Cummings Foundation—have banded together to start a new nonprofit called Repair the World, that is prepared to invest millions of dollars in the Jewish service learning sector.

The UJC's recent trip not only reflects the growing popularity of Jewish-themed service, but also the degree to which which the rebuilding effort in New Orleans has served as an engine for this growing movement.

"It had a galvanizing impact, just at the point when service was becoming visible," said Ruth Messinger, the president of American Jewish World Service, a leader in the Jewish service movement.

Hurricane Katrina opened up thousands of readily available and relatively inexpensive volunteer opportunities—and it was a situation that came attached with a serious social message about poverty and class disparity, not to mention compelling human stories.

Take for example the UJC's recent day of service . There are very few service projects anywhere in the world that could handle more than 500 volunteers at once—yet even three years after Katrina, the demands of the rebuilding effort are still huge.

At the same time that the UJC brought its 500 volunteers to New Orleans, Hillel had more than 200 Jewish college students in the area.

Between December 2005 and the end of March 2009, Hillel has sent some 2,900 volunteers to New Orleans, according to Michelle Lackie, the director of the Weinberg Tzedek Hillel Program, Hillel's service learning arm.

Hillel's alternative spring break program dispatches hundreds of Jewish college students around the world—mostly to the Gulf Coast and Latin America—on seven- to 10-day service learning projects. Those projects contain at least 25 hours of volunteer hours and another 10 hours of Jewish learning.

A new nonprofit called Repair the World is prepared to invest millions of dollars in the Jewish service learning sector.

Jewish groups such as Avodah now have a full time presence in New Orleans. Nine Avodah fellows between the ages of 21 and 27 live in a communal house on St. Charles Street, where they make communal Jewish decisions together about how to practice Judaism—and all work with existing advocacy and volunteer organizations involved in poverty issues and the post-Katrina rebuilding effort.

"The Jewish community spends a lot of energy thinking about how to reach out to people who are just out of college," said Joshua Lichtman, the organization's program director for New Orleans. "This is the most effective way of building community for young people—to have them live together and create their own Jewish life."

But the new growth and new investment in the field does come with a warning label, according to Messinger: More is not necessarily better.

"I made it clear we are proud of what we do, and we would love to see more get people get involved, but there is a quality of the service programs that have been most visible so far, such as AJWS, Avodah, and Jewish Funds for Justice, and I don't want to see that lost," she said. "We are constantly evaluating and reevaluating our program and improving out curriculum in order not to lose that quality. If you lose the quality, you will lose the impact."

For UJC, the recent experiment with sending young leaders to New Orleans was a success.

Miami resident Steven Scheck, one of the event's co-chairs, who has been involved in federation young leadership for 10 years, said that registration was open for only five weeks before the New Orleans gatherings sold out —which was a surprise to organizers given the economic situation. Scheck said that the gathering, which was not as party-oriented as in years past, attracted a much larger percentage of first-time participants. Scheck attributed the boost to the new social service component.

"Just to see all of these people doing all these things, even though this is not our specialty, we are getting our hands dirty," Scheck said. "I think that this may sign of things to come."■

Obama's top two Jewish advisers hit the Jewish conference circuit

By Eric Fingerhut

WASHINGTON (JTA)—When President Obama's top two advisers spoke last month to Jewish audiences, the venues they chose and the ground rules they set up played exactly to type.

David Axelrod, one of the brains behind the grass-roots campaign that brought Barack Obama to the White House and a liberal proponent of the president's pledge for a new kind of politics, spoke to the Religious Action Center of Reform Judaism—a liberal group with its own impressive grass-roots network that embraces talk of a cleaner, friendlier way of doing business in Washington.

His appearance was open to the media, and the genial senior adviser to the president even made time afterward to take a few questions from *JTA*.

A few hours later Chief of Staff Rahm Emanuel, the rugged political in-fighter who in private can be blunt when saying what's on his mind, came to the Anti-Defamation League—an organization that's not afraid to step on toes and speak bluntly if it believes the Jewish people are threatened. Emanuel's appearance was off the record and closed to the media.

Their audiences and styles may have been different, but they both generally stuck to a similar script—touting the Obama administration's accomplishments and upcoming agenda while also touching on their Jewish backgrounds.

Emanuel offered a brief speech before spending most of his half-hour taking questions from the 400 delegates at the ADL's national leadership conference, according to some who were present. They said Emanuel did not provide many details about the Israel-Palestinian issue other than reiterating the administration's commitment to a two-state solution.

Two conference-goers said Emanuel stressed how important Israel and Jewish values were to his life, noting his family in the Jewish state ,and how his children attend Jewish day school. (He also told a joke: "What's the difference between a pit bull and a Jewish mother? The pit bull lets go.")

Emanuel also discussed the success of the president's recent trip to Turkey, as well as the administration's efforts at engagement with the Muslim world. He said Obama would continue to communicate with the Muslim world through overseas trips and diplomacy so that America is seen differently—as a nation willing to use the power of engagement to improve its reputation throughout the world.

"We strengthen America when America's image is stronger around the world," Emanuel said, according to an ADL news release. "Our image in the world is different today because of the leadership of the president."

In response to a question about how the administration would handle immigration reform, attendees said Emanuel stressed the importance of making sure the solution is "comprehensive." They also said he was forthright in saying there were certain questions about complex issues that he could not or would not answer, such as a query about dealing with Iran.

Earlier in the day, Axelrod offered the 450 delegates at the Reform movement's Consultation on Conscience a wide-ranging review of the administration's accomplishments as it nears the 100-day mark—from the "tremendous progress" made by passing the "economic recovery" legislation, to the introduction of initiatives on climate change and health-care reform, to restoring "science to its rightful place in decision-making" with the relaxing of restrictions on embryonic stem-cell research.

PHOTO BY SUSAN AYER

David Axelrod

He said the positive reactions for the president over the weekend from the leaders of Cuba and Venezuela demonstrated that "anti-Americanism isn't cool anymore" because Obama "hasn't only engaged the leaders but the people of the world."

Axelrod also spent time reiterating what Obama said during the campaign and the early days of the administration about the Middle East—that he would be "engaged" and "deeply involved" in the region from the beginning of his presidency.

"We believe strongly in the two-state solution," he said to applause from the crowd. "We believe that it's in our interest and Israel's interest, and the president will continue to push for that. "We want to see momentum moving forward, not backward. We want to be a positive force."

In a short interview after his appearance at the Reform event, Axelrod told *JTA* that a meeting between Obama and new Israeli Prime Minister Benjamin Netanyahu "will happen in the very near future" and that "of course" Obama wants to meet with the new Israeli leader.

As for the controversial views of Israel's new foreign minister, Avigdor Lieberman, Axelrod said that "obviously we have a different view" on the Palestinian issue and "I think that's clear and will continue to be clear."

"These are challenging issues," he said, and "it's best if everyone take a deep breath and reflect and think about the path forward."

Axelrod noted that as the son of an immigrant, he often thinks about his father and how having a "son who works 20 feet from the Oval Office for the first African-American president" is a affirmation of his dad's fatith.

He said he came to the Reform group as an "ally and friend" and appealed for their help. Axelrod asked the crowd members to "express yourselves when you feel that we're losing our way but to understand that we're generally headed in the right direction," adding that "to the extent that you can rally support for us that would be greatly appreciated."

After the speech, he noted to *JTA* that many in the room were likely not only supporters but activists for Obama during the campaign and share a "great sense of investment in the kind of change that" Obama has vowed to bring to America.

"We feel a great kinship" with the Jewish community, he said. ■

Economic crisis prompting Israeli expats to return home

By Dina Kraf

TEL AVIV (JTA) — When Oded Salomy and his family first left Israel for the United States, they planned to move back after a few years of career building. But life was good, and it quickly became easy to delay the return home.

Then the economic crisis hit, giving them an extra nudge to go back to Israel.

Now celebrating his first Independence Day in Israel in five years, Salomy marvels at the relative ease of the transition from suburban New Jersey to suburban Tel Aviv. "I feel great here," he said. "I definitely feel it was the right move both for me as person and as a family.

"The most surprising aspect of the series of Holocaust Remembrance Day, Memorial Day and Independence Day is my children's reaction to it. I hear them talking about Herzl and Hitler, learning about it at school and hear their conversations about it as 4- and 7-year-olds."

The Salomy family is among a growing number of Israeli families living abroad who, motivated by new economic realities and ties to family, friends and country, are making the journey back home.

As many as 1 million Israelis live overseas, according to varying estimates, but the Israeli government over the years exerted little official effort to woo them back. That changed recently when the Absorption Ministry adopted a new campaign to offer returning Israelis tax and other financial incentives, as well as assistance finding jobs.

Last year, the number of returning Israelis rose to 11,000 from a recent annual average of 4,500, according to the ministry. In the past six months, as the global economic situation has deteriorated, interest in moving to Israel has skyrocketed, officials say — not just among Israelis abroad but potential immigrants, too.

Among those returning are highly educated Israelis who have gained valuable work and academic experience abroad.

"I hope because of the campaign tens of thousands of Israelis will find their way back to Israel," Erez Halfon, director general of the Absorption Ministry, told JTA. "I think it's important to them, and the government needs to encourage it because I'm sure in 10 years we will see their importance, how the economy and security situation will be improved because of their return."

Before launching its campaign, the ministry researched some of the main reasons Israelis abroad hesitate to return.

Among the major stumbling blocks the ministry removed were penalties for failing to pay National Insurance payments (akin to Social Security payments in the United States) while abroad. The ministry also provides extra Hebrew education for the children of returning Israelis, offers business loans and provides a tax exemption for two years on all income earned abroad.

While Israel has been affected by the economic crisis, it has felt the blow less severely than the United States.

Salomy, 41, had founded a transportation technology start-up while in America — an interactive touch-screen system for the backseats of taxi cabs in New York City. Despite finding initial success, it became clear the company would have to raise tens of millions of additional dollars to stay competitive.

"Then the markets started falling apart and commitments crumbled, and with the pinch it became clear people were tightening up and the company was not going to be able to support me and my family any longer," he said.

A lawyer by training, Salomy had to take temporary consulting jobs to stay afloat. His and his wife's thoughts soon focused on their deferred plan to return to Israel.

"The deteriorating economy was not as bad then as it is now, but it was still pretty bad and it pushed us to make a pivotal life decision," he said. "We told ourselves that if we want to move, we should move now."

There were also "pull" factors: Salomy's children were getting older, and he wanted them to grow up in Israel — a sentiment many returning Israelis echo.

"The decision was not for a better life, but wanting to come back as the kids got bigger," said Ruti Efroni, who returned to Israel last summer after five years in Washington. "They had even stopped speaking Hebrew to each other, and we wanted to come back to our families."

When it comes to finding work, recruiters suggest that those who intend to return should move back first and then seek employment. Otherwise, the recruiters warn, the job seekers are not taken as seriously by prospective employers.

That's what Salomy did after two "scouting" trips to Israel, where he had dozens of interviews and meetings. Soon after returning last summer, he found a job as a director of corporate development for Modu, a manufacturer of light mobile phones.

Nefesh B'Nefesh, the organization that oversees North American aliyah, attributes the 100 percent jump in the number of inquiries to their call center in recent months to the economic crisis.

"Israel has been on their agenda," said Danny Oberman, executive vice president of Israel operations for the group. "They are looking towards summer camps and paying for next year's education for their kids, saying, 'OK, the bonuses I got two years ago are not going to happen; it's a new landscape."

Ronan Hillel, a 37-year-old father of six from Long Island, N.Y., has moved up his aliyah plans to June because of the economy. Until recently he was a mortgage banker, working in a field that has dried up in the United States and doesn't exist in Israel.

But Hillel, the son of Israelis, is optimistic. He's planning to switch careers in Israel to the food industry.

"We'll do anything we can in the beginning," he said, "and we'll see where life takes us." ■

Before meeting, Obama and Netanyahu negotiate Middle East policy

By Ron Kampeas

WASHINGTON (JTA)—It's like any courtship: Before Barack Obama and Benjamin Netanyahu get to the big dance, they've got to learn the steps.

Delicate negotiations over Middle East policy between the two young administrations have delayed a first meeting between the two men as leaders—but not for long.

Instead of meeting in the second week of May, as had been rumored, the U.S. president and the Israeli prime minister are likely to get together by the end of that month, according to the officials at U.S. Jewish organizations who routinely bridge the two governments.

An earlier May meeting had been bruited as a possibility because Netanyahu had hoped to attend the American Israel Public Affairs Committee annual policy conference, which begins May 3.

Officials emphasized that it's not just disagreements on how to frame policy creating the delay. Both leaders are preoccupied with other fraught matters: Obama with the economy and Netanyahu with an unwieldy coalition that already is showing strain.

Obama's top political adviser told *JTA* that a meeting was likely soon.

"I think there will be a meeting," David Axelrod said after addressing the Reform movement's Religious Action Center Consultation on Conscience here Monday. "That's in the works, they had a good conversation" when they spoke on the phone after Netanyahu assumed office earlier this month. "Of course he wants to meet with him. I think that will happen in the very near future."

In remarks after meeting Tuesday with Jordanian King Abdullah II, Obama also said he would meet with Netanyahu, although he did not say when. He expressed sympathy for the Israeli prime minister's coalition-building difficulties.

"It was a very complicated process for" the Israeli government "to put a coalition together, they are going to have to formulate and solidify position," the president said before adding immediately, "We can't talk forever."

He said wants to see concrete measures from Israel and the Palestinians over "the next several months."

"What we want to do is step back from the abyss," Obama said. "As hard it is, as difficult as it may be, the prospect of peace still exists."

First, though, terms must be set, and the sides are now working through a "two-state solution" two-step: The United States insists the prospect of Palestinian statehood is paramount; the Netanyahu government would prefer not to address the issue for now.

That was reflected less in direct exchanges and more in the passive aggressive drama that unfolded last week between Netanyahu and George Mitchell, Obama's top Middle East peace envoy.

The first step in the dance came when an unnamed Netanyahu official broke the government's silence last week on the issue of Palestinian statehood, telling Israeli media that the new government requires explicit Palestinian recognition of Israel's status as a Jewish state. The leak came just as Mitchell was in the region meeting with Israeli and Palestinian leaders.

On the Friday afternoon of April 17—evening in Israel and the Sabbath—the State Department posted online without comment two videos of Mitchell's tour, both consisting almost entirely of the envoy's reaffirmation of two states.

"Policy of the United States under President Obama is clear," Mitchell said in one of the clips, flanked by U.S. and Israeli flags. "Beyond any doubt it is in the United States' national interest that there be a comprehensive peace settlement, in the Middle East which would include settlement of the Israeli-Palestinian conflict with a two-state solution involving a Palestinian state living side by side alongside the Jewish state of Israel in peace and hopefully stability and prosperity."

That was followed by Netanyahu's partial retraction, issued as a "clarification" on Sunday.

"Prime Minister Benjamin Netanyahu is insistent in his approach that recognition of Israel as the national state of the Jewish People is a matter of substance and principle that enjoys wide recognition in the country and around the world, without which it will not be possible to advance the diplomatic process and reach a peace settlement," his office said in a statement. "However, the prime minister has never set this as a pre-condition for the opening of negotiations and dialogue with the Palestinians."

That appears to be one step closer to a formula that would allow Israel to participate in Palestinian statehood negotiations without actually saying so.

Axelrod told JTA that the issue would be addressed when Obama and Netanyahu meet, and that the leaders "will have a full discussion about that."

Earlier, describing the two-state solution, he had told the Reform audience, "We want to see momentum moving forward, not backward" on Palestinian statehood.

The statehood question is not the only issue that needs working out.

Martin Indyk, a former U.S. ambassador to Israel who is close to Secretary of State Hillary Rodham Clinton, said that Israel's settlement expansion meant that it was lagging behind the Palestinian Authority in meeting peace process goals.

"The Palestinians have fulfilled their commitments" to begin maintaining security, said Indyk, now head of the Saban Center think tank, during a session at the Anti-Defamation League's national leadership conference in Washington. On the other hand, he added, Israel was not freezing settlements, as it had committed in the "road map" peace plan outlined by President George W. Bush in 2002–03.

"The U.S. and Israel are on some sort of collision course," Indyk said.

Elliott Abrams, a deputy national security adviser in the previous administration, told the ADL audience that the critical element in the failure to advance the peace process was an unready Palestinian leadership.

"We do not have a Palestinian leadership that can or will" agree to a deal, Abrams said.

He advised the Palestinians to emulate prestate Zionists and to build institutions until they were ready for statehood.

There are fewer differences when it comes to Iran, where close U.S.-Israel consultations continue on coordinating a unified policy.

Despite the slowdown in top-level U.S.-Israel political contacts necessitated by Netanyahu's efforts to pull together his government, top career officials have continued meeting on the matter. In recent weeks, Lt.-Gen. Gabi Ashkenazi, the Israeli military chief of staff, and Meir Dagan, the Mossad chief, have been in Washington for meetings led by Dennis Ross dealing specifically with the Obama administration's review of how to keep Iran from developing a nuclear weapon.

Past statements by Ross, the Obama administration's top Iran policy official, suggest that the sanctions component of such a policy will be far reaching and will be coupled with Obama's diplomatic outreach to the Islamic Republic.

Obama said Tuesday that he is still committed to outreach, despite further inflammatory rhetoric from Iranian President Mahmoud Ahmadinejad at a U.N. conference in Geneva, where he described Israel as "racist."

Ahmadinejad's rhetoric was "appalling" and "harmful," Obama said, but added that his outreach to Iran was on track.

"We're under no illusions," the U.S. leader said. "Iran is a very complicated country with a lot of different power centers. The Supreme Leader Khameini is the person who exercises the most control over the policies of the Islamic Republic."

Obama said he would "continue to pursue the possibility of improved relations and a resolution of some of the issues," citing specifically nuclear issues.

"Tough, direct diplomacy has to be pursued without taking a whole host of other options off the table," he said.

Netanyahu says he welcomes outreach, as long as it is backed by tough economic measures, among the "other options" alluded to by Obama.

In one of his last speeches on Monday as Israel's ambassador, Sallai Meridor told the ADL conference that talk alone would not stop Iran's enrichment of uranium.

"They would like to talk and spin at the same time," he said, "or as somebody told me yesterday, they would like to at the same time both spin the talks and the centrifuges." ■

What will our grandchildren say?

By Richard Pearlstone

NEW YORK (JTA)—In January, the Jewish Agency renovated some 300 bomb shelters in the south of Israel. With the increased range of rockets from Gaza hitting Ashdod and Beersheva—the first time these cities came under rocket attack since the 1948 War of Independence—it was time for some renovation.

Visiting these refurbished bomb shelters or watching kids as they practice taking cover in them gives one a sense of *deja vu*. Today the Jewish Agency is able to provide color TV and air conditioners in the shelters, an improvement over a transistor radio and a fan. But a bomb shelter is still a bomb shelter and a rocket still a rocket.

Which makes me wonder: As Israel celebrates its 61st year of independence, what would my grandfather, Joseph Meyerhoff, think if he saw Israel now?

As he sat huddled with David Ben-Gurion in 1950 contemplating how to get urgently needed capital into Israel – he subsequently started Israel Bonds—my grandfather wouldn't have imagined driving today north of Tel Aviv to Israel's high-tech hub or inside Intel's micro-processing factory in Kiryat Gat. He wouldn't have imagined Israel boasting of 4,000 high-tech companies and more than 100 venture-capital funds.

Nor would he have imagined that alongside this boom, a growing socioeconomic divide and an unprecedented number of children were living in poverty.

It also would have been hard to think of the Jewish Agency partnering with Cisco to offer a three-year course giving high school students in underprivileged areas a computer technician's certificate, so they can make their way into technical units in the army.

Today, instead of *kibbutzim* and development towns built by the Jewish Agency during our grandparents' heyday in the 1950s and '60s, we are founding young communities built by college students in socioeconomically challenged areas of Israel. When they aren't studying, members of these young communities are mentoring at-risk youth, volunteering at the local council and participating in projects to improve the area. These students call themselves the Zionist pioneers of the 21st century.

Would our grandparents have imagined that Jews would continue to find a haven in Israel in 2009 from countries as diverse as Germany, Georgia, and Yemen? Would they have imagined the busloads and planeloads of Jewish youth from all over the world coming to Israel on Birthright or to study for a year on a Masa program?

Finally, if they believed Israel were to reach its seventh decade, my grandfather's generation would have assumed there would be quiet, if not peace, and that Israel would not at once be facing homemade Kassam rockets from Gaza and a nuclear threat from Iran. I don't think they would have envisioned us renovating bomb shelters in 2009.

But the really interesting question is, what will Israel look like 60 years from now, when our grandchildren are where we are today? That's the unwritten part of the story; that's the part we are writing today.

It's easy to lose sight of this amidst our daily lives, personal and communal turbulence, especially during these times of economic challenge. But if we keep on course, especially when it is difficult, come Israel's 120th Independence Day our grandchildren will look back with pride on what we did just as we look back on the generation that founded the state. ■

Richard Pearlstone is chairman of the board of governors of the Jewish Agency for Israel.

Hezbollah plot in Egypt highlights shared interests with Israel

By Leslie Susser

JERUSALEM (JTA)—The discovery of a Hezbollah terrorist network in Egypt and reports of an Iranian plot to assassinate President Hosni Mubarak have left already strained relations between Egypt and Iran in tatters.

The developments have far-reaching implications for the region and for Israel's conflict with Hamas in Gaza.They highlight the divide between the pro-Western moderates in the Middle East, led by Egypt, and the Iranian-led radicals. The revelations have exposed the lengths to which the radicals are prepared to go in the struggle for regional hegemony and led to a severe deterioration in Egypt's relations with Iran's main proxies, the Lebanese-based Hezbollah and the Hamas regime in Gaza.

Cairo's chief prosecutor is considering indicting Hezbollah leader Sheik Hassan Nasrallah for promoting seditious activities on Egyptian soil, and Egyptian forces have begun clamping down on arms smuggling into Gaza in a way they never have before.

According to the Egyptian media, the Hezbollah network in Egypt had been active for approximately two years. It was divided into three cells, each with a different assignment: one recruited Palestinians, Egyptians, and other Arabs for terrorist attacks on Israeli tourists in Sinai; one focused on arms smuggling from Egypt to Gaza; and one aimed to destabilize the Egyptian regime.

A fourth group in Iran ostensibly was being trained to assassinate Mubarak but was disbanded when the Egyptians discreetly let the Iranians know they were aware of what was taking place.

The Hezbollah operatives in Egypt bought shops and apartments in key areas as cover for their activities: on the border with Sudan to bring in arms, in major cities to foment discontent, on the banks of the Suez Canal to monitor shipping, and in El Arish and Rafah to be close to the Gaza smuggling tunnels and to launch attacks on Israeli tourists in Sinai.

One of the Hezbollah cells apparently was meant to help bring Iranian weapons into Gaza from Sudan. Its operatives were to activate and oversee the Egyptian leg of an ambitious arms supply route from Iran to Sudan by sea or air, overland into Egypt, and then across Sinai and through the tunnels into Gaza. Some of the plans were foiled earlier this year when planes, reportedly Israeli, destroyed at least two arms convoys on their way to Egypt through the Sudanese desert.

The Egyptians say they thwarted plans by another cell to carry out a mega-terrorist attack against Israeli tourists in the Sinai similar to the simultaneous 2004 car bombings of the Hilton Taba and two other nearby resorts in which more than 30 Israelis were killed. The foiled attack apparently was planned as a large-scale retaliation for the assassination in Damascus last year of Hezbollah terrorist operations chief Imad Mughiyeh, for which the Lebanese-based militia blamed Israel.

The Hezbollah spy ring revelation underlines the common regional interests shared by Israel and Egypt. The result on the ground could be closer security and intelligence coordination in the ongoing struggle against Iran and its proxies. If this includes a strong Egyptian effort over time to stop arms smuggling through the border tunnels into Gaza, it would be a major leap forward in Israel's overall game plan *vis-a-vis* Hamas in Gaza: to establish a long-term regime of peace and quiet based on deterrence.

So far, the Egyptians say they have arrested 49 members of the Hezbollah network and confiscated millions of dollars and ordnance destined for Gaza or earmarked for terrorist activities in Egypt. The leader of the ring, a Lebanese citizen and Hezbollah operative named Sami Shihab, reportedly was trained for the operation in Iran.

Even Nasrallah does not deny the basic Egyptian allegations. He has admitted that "brother" Shihab was a member of Hezbollah and that the organization had been operating a ring on Egyptian soil. But he denies it intended in any way to undermine the Egyptian regime. On the contrary, he claims the ring had only 10 members and that its sole goal was to help the Palestinians in Gaza.

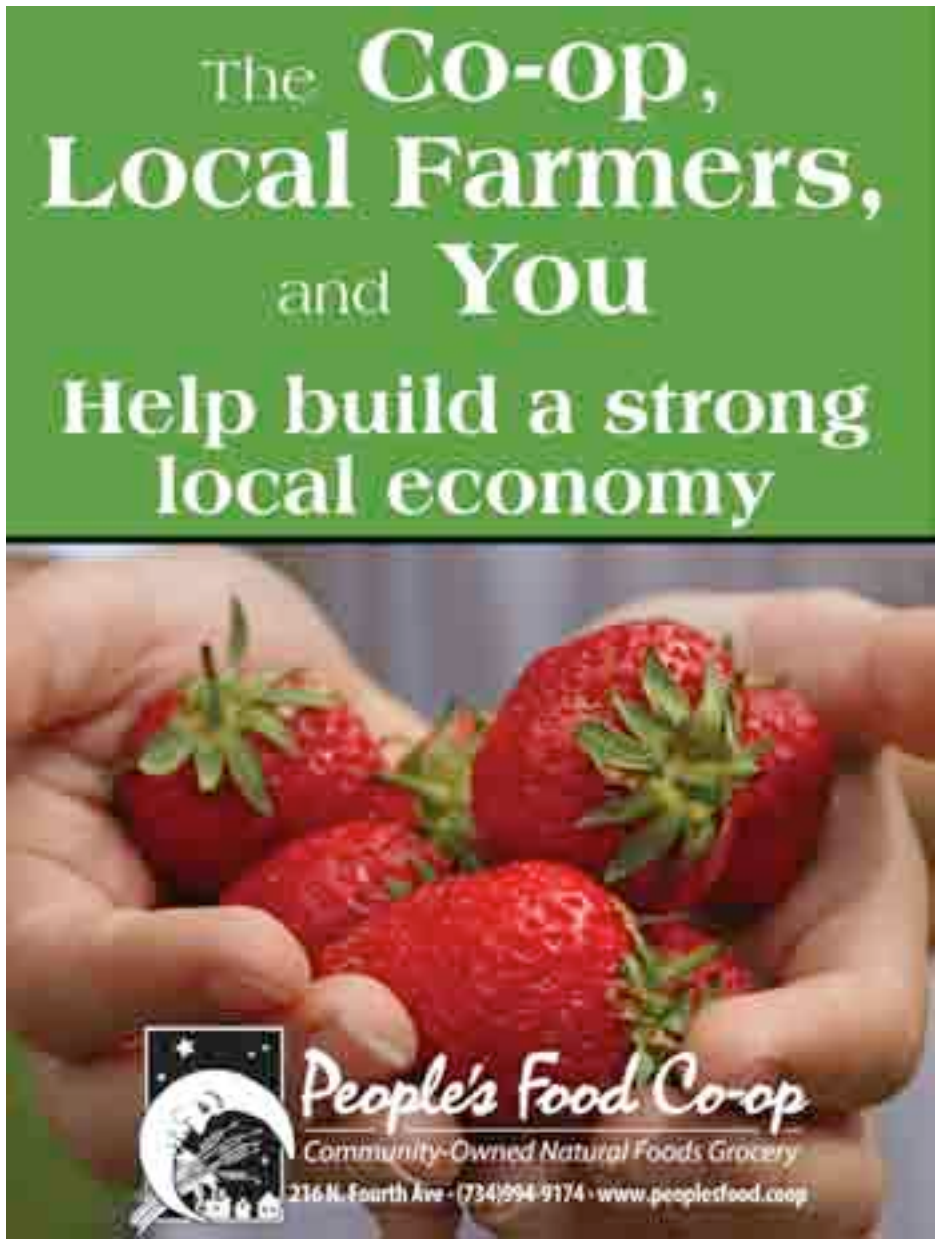
"If helping the Palestinians is a crime, I officially admit my crime," he declared April 10 on Hezbollah's official al-Manar television station.

The Egyptians, however, dismiss Nasrallah's claims out of hand. They recall how during the Gaza war Nasrallah called on the Egyptian people to rise up and overthrow the Mubarak government. That call, they say, was the signal for the clandestine Hezbollah ring to spring into action—except by then many of the operatives already had been arrested.

Whatever the case, the very fact that a Hezbollah ring was secretly active on Egyptian soil in itself constitutes a grave violation of Egyptian sovereignty. Members of Egypt's Parliament are now calling for Nasrallah to be tried in absentia and, if found guilty, for Interpol to put out a warrant for his arrest. The government-controlled media have been scathing in their criticism of Nasrallah, calling him "the monkey sheik" and "the cuckoo in the Iranian clock."

Nasrallah, although funded and armed by Iran, says he is a Lebanese patriot, not an Iranian agent. For its part, Iran claims the whole affair was cooked up by Egypt and Israel in an attempt to hurt Hezbollah's chances in the Lebanese national election in June.

That may be one of the reasons the Egyptians have given the affair so much public play. But Egypt also is determined to remind President Obama not to forget, in his predilection for dialogue with Iran, that the Islamic Republic continues to threaten regional stability and pro-American governments. In other words, Obama should not forget his friends and allies as he tries to appease his foes. ■



ITZHAK PERLMAN violin
BILL CHARLAP TRIO
PUNCH BROTHERS AND CHRIS THILE
ALISA WEILERSTEIN cello
SUZANNE FARRELL BALLET
RAVI SHANKAR AND ANOUSHKA SHANKAR
LOVE'S LABOUR'S LOST
SHAKESPEARE'S GLOBE THEATRE
HEAVENLY HARMONIES
STILE ANTICO
BELCEA QUARTET
CHRISTINE BREWER soprano
KEITH TERRY AND THE SLAMMIN' ALL-BODY BAND
GAL COSTA AND ROMERO LUBAMBO
ums 09|10
131ST SEASON
ST. LAWRENCE STRING QUARTET
YASMIN LEVY
BERLIN PHILHARMONIC
SIMON RATTLE conductor
COULDA, WOULDA, SHOULDA
PATTI LuPONE
CHRISTMAS IN VIENNA
VIENNA BOYS CHOIR
HANDEL'S MESSIAH
UMS CHORAL UNION
ANN ARBOR SYMPHONY ORCHESTRA
JERRY BLACKSTONE conductor
JEAN-YVES THIBAUDET piano
SOUAD MASSI
FONDLY DO WE HOPE... FERVENTLY DO WE PRAY
BILL T. JONES/ARNIE ZANE DANCE COMPANY
OPERA IN CONCERT
BARTÓK'S BLUEBEARD'S CASTLE
CHICAGO SYMPHONY ORCHESTRA
PIERRE BOULEZ conductor
MICHELLE DeYOUNG mezzo-soprano
FALK STRUCKMANN bass-baritone
LADYSMITH BLACK MAMBAZO
THE BAD PLUS
SŌ PERCUSSION
ANGELA HEWITT piano
LUCIANA SOUZA TRIO
LUCIANA SOUZA vocals
ROMERO LUBAMBO guitar
CYRO BAPTISTA percussion
SCHUBERT PIANO TRIOS
DAVID FINCKEL cello
WU HAN piano
PHILIP SETZER violin
BÉLA FLECK: THE AFRICA PROJECT
SWEDISH RADIO CHOIR
RAGNAR BOHLIN conductor
CYRO BAPTISTA'S BEAT THE DONKEY
TAKÁCS QUARTET
JAZZ AT LINCOLN CENTER ORCHESTRA WITH WYNTON MARSALIS
SAN FRANCISCO SYMPHONY
MICHAEL TILSON THOMAS conductor
CHRISTIAN TETZLAFF violin
SAN FRANCISCO SYMPHONY
MICHAEL TILSON THOMAS conductor
UMS CHORAL UNION
LAURA CLAYCOMB soprano
KATARINA KARNÉUS mezzo-soprano
SOLO VIOLIN WORKS OF J.S. BACH
TWO CONCERTS
JULIA FISCHER violin
CHEKHOV'S UNCLE VANYA
MALY DRAMA THEATER OF ST. PETERSBURG
LEV DODIN artistic director
SCHLESWIG-HOLSTEIN FESTIVAL ORCHESTRA WITH
LANG LANG piano
CHRISTOPH ESCHENBACH
THINGS TO COME: 21ST CENTURY DIZZY
DANILO PEREZ & FRIENDS
BAABA MAAL WITH NOMO
TRIO MEDIÆVAL
HUBBARD STREET DANCE CHICAGO
THE REST IS NOISE IN PERFORMANCE
ALEX ROSS & ETHAN IVERSON
ums
CALL TODAY FOR A FREE BROCHURE!
734.764.2538 | WWW.UMS.ORG
Series packages on sale beginning Monday, May 11.

Violinist Yizhak Schotten

San Slomovitz, staff writer

Yizhak Schotten has long been considered one of the finest violists in the US. He has performed widely in Israel, Japan, Taiwan, Malaysia, Holland, Austria, Mexico, England, Canada, and throughout the United States. He has appeared in solo and chamber music recitals in New York's Carnegie Hall and Town Hall, in Boston's Symphony Hall and Jordan Hall, and at the Library of Congress in Washington, D.C., among many other prestigious venues. He has been a teacher of many prize-winning students and gives master classes to young violists in many settings throughout the United States and abroad. He and his pianist wife, Katherine Collier, are music directors of the Maui Classical Music Festival in Hawaii, and Strings in the Mountains Festival in Steamboat Springs, Colorado, and he is also music director of Chamber Music Ann Arbor.

Schotten has recorded a wide variety of viola music for Crystal Records, and Pearl Records included his playing on its anthology *History of the Recording of the World's Finest Violists*. He has been professor of viola at the University of Michigan's School of Music since 1985. Earlier this year we spoke in his office there.

WJN: Was there a lot of music in your family?

Professor Yizhak Schotten: Not at all. None. Neither of my parents were musicians, or even liked classical music. I grew up in Israel in the 1940s; I was born in 1943, before even the State of Israel was born. When I was about four years old, my mother took me once to a coffeehouse where a gypsy violinist was playing. And, I just fell in love with the violin. To the point that—in those days, Haifa, where I grew up, was such a small town—that one day I just spotted this guy walking on my street. I ran up to him, grabbed him by his coattails and said, "Please teach me the violin!"

WJN: When you were four years old? [Laughter]

Schotten: Yes. [Laughter] It made a strong impression on me. I don't know how it happened.

WJN: You just knew. And that was it from then on?

Schotten: Yes. It was the violin and then the viola, years later.

WJN: Why did you switch?

Schotten: I heard the man who later turned out to be my teacher, William Primrose, play on the radio. That sound of the viola really haunted me. I really had to play viola after I heard that sound.

WJN: This was when you were still living in Israel?

Schotten: Yes, on the radio in Israel. But later on, after I played viola already, I was in the Army, I heard him play live and I talked to him and he arranged for me to get a scholarship and study with him.

WJN: He was from the United States?

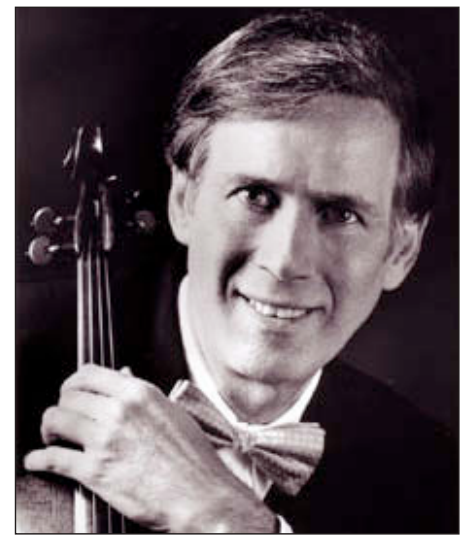
Schotten: Primrose was Scottish, the greatest violist who ever lived. Actually, him and Tertis was the other one. Tertis was English. He was the first great violist. He was Jewish, from Jewish origins. These two great violists established the viola as a solo instrument in the early 1900s. Tertis started in the early 1900s and Primrose came a little later.

Ironically, I'm in the middle of recording a CD which is a tribute to these two great artists. It's arrangements, transcriptions of what they used to play in the beginning, because there was not a lot of viola music written. They arranged a lot of short pieces, some long ones too, but mostly short pieces, encore type pieces, for viola and piano, and that's what I've been recording.

WJN: How old were you when you moved from Israel?

Schotten: When I played for Primrose, I was in the Air Force actually. (I said Army earlier because in Israel when you say Army, it can mean any branch.)

I went to hear him play, and at that time I thought I still needed a lot of time to get better before I even went to ask him if he would teach me. I thought I wasn't ready. It was another violist friend of mine who wanted to play for Primrose. In Israel the Philharmonic has many, many subscription concerts, maybe five or six, just in Tel Aviv, and I finally ended up going to one that my friend went to. I was sitting next to him and I asked him, "Do you really want to go talk to him about playing?" And he said, "Sure." So, I went back stage with him. Otherwise I probably wouldn't have gone. Mr. Primrose was so nice. We stood there and he said, "What can I do for you?" My friend said, "I'd like to play for you." So I thought, here's my life chance, my opportunity, so I said, "Can I play, too?" He said, "Of course." So he wrote down when we could meet him, outside the Mann Auditorium, which is an orchestra hall in Tel Aviv. (It was built when I was still a kid growing up there. I remember we went to the first concert there.)



Yizhak Schotten

So we went there, and he wasn't there, and then this lady came from the orchestra and said, "I'm sorry. Mr. Primrose wasn't feeling well, and he was rushed to the hospital for some checkup."

But, by then I had the bug. Later, I saw that he was playing in my hometown of Haifa. I was in Tel Aviv, in the Air Force. So I just took a day off and I went to his concert, went back stage and said, "I'm here. Can I play for you?" He said, "Some friends might be taking me on a sightseeing tour tomorrow, but I'm not sure what time. Why don't you just come to my hotel and ring me up."

So I did. I was sitting there and there was no answer. I sat there for an hour. Finally, I gave it up and walked away. And then something told me to go back. And I went back and the lady said, "Oh, Mr. Primrose just called for his breakfast." He found out I was there and he said, "Please have him come up." And I played for him. So that's how it was. It was fate.

This was in 1961. I didn't hear from him for a long time. Then he sent me this letter saying he'd been very sick, had had a heart attack, and he remembered me, and he made the arrangements, so when I finished the Army, I just went there.

WJN: You went to Scotland?

Schotten: No. He was in the States by then. He was originally from Scotland, but he lived most of his life in the States. I came to study with him at the University of California, USC, in 1964. I don't believe in coincidences. I think, everything is meant to be.

WJN: How long did you study with him?

Schotten: Very short time. It's very strange. I was admitted as a special student. I really wanted to study, be a normal student, but the deal was that I was a special student. They had Heifetz, Piatigorsky, and Primrose, the three great string players at USC, and I got this full tuition scholarship to study there. I was there, studying for a few months, three, maybe four months, and then I had a call from somebody who was doing a *Camelot* tour all over the Midwest, and he asked me if I could join it for three months.

So I asked Mr. Primrose, and I was sure he was going to say, "No, no. You need to be studying." But he said, "Great experience. Go ahead." [Laughter] So I went on this tour.

WJN: Was Robert Goulet in the cast?

Schotten: You know, I don't even remember. I think it was someone less well known. At the time I couldn't have cared less who was Robert Goulet. I didn't even know… But later on I remember I was doing a gig in Lake Arrowhead, at a gambling place in California, and Robert Goulet was featured. No, I don't think he was in that *Camelot*.

All my early experience was doing show business tunes. Not really, but anyway, I missed those few months, and Primrose decided to move to Indiana University. I couldn't get a scholarship because I was a transfer student. At the time, they didn't give money to transfer students. So I was in the room with him when he made a call to the conductor of the Indianapolis Symphony and he said in his Scottish accent, (Professor Schotten briefly lapses into a creditable burr) "You know, Eisler," (Eisler Solomon was his name) "I have this gifted Israeli boy here and I'm moving to Bloomington and he cannot get a scholarship because he's a transfer student. Can you make room for him in your orchestra?" [Smiles] That's how I got my first job. So, I was playing this job and taking lessons with Primrose over the year, and then the orchestra went on strike and I auditioned for the Pittsburgh Symphony and I got in. The next year it was the Boston Symphony. So that was the course of my studies.

WJN: You learned on the job.

Schotten: What has happened over the years is that I feel I keep getting better, because I keep still studying, still practicing. Interesting, I'm recording some of these little transcriptions, listening to the original recordings by Primrose and Tertis. I'm still learning. It's really amazing.

WJN: You have had a long, and remarkably varied, career.

Schotten: I've done a lot of work in the orchestra world. I was in Boston for six years and one of those years I was an exchange member in the Japan Philharmonic. When I came back I wanted to be more… not just be in an orchestra. I was very ambitious. So I became principal violist in the Cincinnati Symphony and later on in the Houston Symphony. Actually, after Cincinnati, I started teaching and I started music festivals and series and making recordings. So, I've done a lot of stuff.

WJN: You've had such a long and high-level career. What is your favorite? Is it the solo work, is it the recording, the teaching? Or is it the combination of everything?

Schotten: It's everything. What I love the most is playing, and playing chamber music. I also love teaching a lot. My teaching comes from my playing. When I still practice and play some pieces that I haven't played in many years, and play them in a concert, just the process of practicing and figuring out some different fingerings, some bowings, that just feeds right into my teaching. I love it all. It's an interesting life.

WJN: I know you perform with your wife, the pianist Katherine Collier.

Schotten: Yes, we play all the solo stuff, and we record. Almost all my recordings are with her.

WJN: Do you have kids?

Schotten: No.

WJN: Your students are your kids. You're passing it along that way.

Schotten: Yes. It's funny. We have dogs. We have standard poodles. This is the latest one. [Shows a picture from his wallet] Isn't that beautiful? Really charming. I have a funny little anecdote. I was teaching at Aspen. I did a master class for my students and afterward we went together to the parking lot, and I saw my wife was coming with our dogs. At the time we had two standard poodles. And I joked to my students, "Here comes my wife with the family." And one of my older students said, very knowingly, "His kids." And one of my younger students, she's now actually in the Cleveland Orchestra, that was so long ago. She said, in a hurt voice, "I thought we are his kids." And the older student said, "We are the dogs." [Laughter]

WJN: Is there one moment that you can point to and say, "I'd love to have that all the time. I'd love to always be able to feel the way I felt about that concert, or that teaching moment."

Schotten: Last week's concert was one of them. It was a really wonderful experience, because I played a beautiful piece. [Professor Schotten was the featured soloist at Hill Auditorium when the University of Michigan Symphony orchestra performed Vaughn Williams's *Flos Campi*, a wordless setting of portions of the biblical Song of Songs for viola, small chorus, and orchestra.] It's a piece that really suits my kind of playing. It was actually written for Tertis, the really great violist that I mentioned earlier. Also, I played a very big instrument, a very big viola, and he also played a big viola. It's such a beautiful piece. I'd love to play it again. I don't get too many chances to do that.

The other thing I love is playing chamber music with my wife and with my friends.

WJN: What else, besides the music?

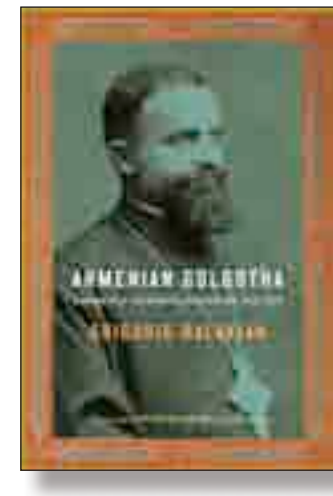
Schotten: I love golf. [Laughter] That's a new addiction. I've done it for a few years now. I love it.

WJN: It's an interesting sport to pick up later in life.

Schotten: It is. For years I used to do martial art, aikido, I actually had a black belt in it. But you know, when you get a little older, golf is perfect, because you can play it till you're even in your nineties. You're outdoors and it's beautiful. It's something to look forward to for when I retire. But I'm not ready to retire yet. Even this morning, (mid-February) I went to a big field next to my house and I hit golf balls and my doggie, he runs and fetches them and brings them back. He loves the golf balls. [Laughter] So, I keep up my practice even in the winter. ■

Did the Armenian genocide have its own Primo Levi?

By Adam Kirsch



NEW YORK (NEXTBOOK)A week before Germany's invasion of Poland, Hitler reportedly urged his generals to slaughter civilians —Slavs and Jews, the two most hated groups in Nazi ideology—without mercy. "After all," he flippantly asked, "who remembers the Armenians?"

In fact, the attempted genocide of the Armenians by the Turks during the First World War was very well documented, at the time and ever since. Henry Morgenthau, the American ambassador to the Ottoman Empire during the massacres, wrote at length in his memoirs about this attempt to wipe an entire population off the face of the earth. The word genocide had not yet been coined, but that is clearly what happened in Armenia between 1915 and 1918; in fact, Raphael Lemkin, the Polish Jewish activist who coined the term, had the Armenian example in mind.

Yet it is true that the Armenian genocide has not entered into America's common cultural memory in the same way as the Nazi Holocaust. In part that is because it took place in the Ottoman Empire, from which few Americans come, rather than in Europe, where many Americans have their roots; in part it is because the U.S. never fought the Ottomans in World War I, as it did the Germans in World War II; in part it is because of the greater prominence of Jews than Armenians in American life. And sadly, it is also due to the continuing refusal of the Turkish government to acknowledge the crimes of its predecessor state, thus creating an illusion of controversy about a history that no historians doubt. (When the Turkish Nobel laureate Orhan Pamuk spoke publicly about the Armenian genocide, he was charged with the crime of "insulting Turkishness" and forced to flee abroad.)

In 2007, the Anti-Defamation League was rightly embroiled in scandal when it supported the Turkish government's plea to the U.S. Congress not to officially recognize the Armenian genocide. (After much controversy, the director of the ADL, Abraham Foxman, tempered his stance.) For, as many writers urged at the time, it is surely incumbent upon Jews, above all, to remember the Armenians, whose oblivion Hitler counted on.

That is why the publication of *Armenian Golgotha: A Memoir of the Armenian Genocide, 1915-1918* is especially noteworthy for Jewish readers. In this eyewitness account of the genocide, written in 1918 and now translated into English for the first time, Grigoris Balakian offers an Armenian equivalent to the testimonies of Holocaust survivors like Primo Levi and Elie Wiesel. Balakian, a priest of the Armenian Apostolic Church, was deported from Constantinople in April 1915, along with a large group of Armenian intellectuals and community leaders. For the next three years, until Turkey's defeat and surrender in September 1918, Balakian lived constantly under the shadow of death. Exiled, sent on forced marches, threatened by bandits and government officials, starved and sick, he managed to survive only by a combination of luck, daring, the corruption and inefficiency of Turkish officials, and the support of righteous non-Armenians who hid and fed him.

As Balakian, along with his fellow deportees, was sent from place to place, he witnessed and heard about the unbelievable horrors inflicted on the Armenians of Turkey. The Ottoman state was far less powerful and organized than the Nazis' would be; it did not have the resources to build gas chambers, or even the railways to bring people to them. The mechanics of mass murder, then, were primitive and face to face. Armenian deportees were attacked by mobs and groups of bandits armed with axes and farm tools, much as in the Hutu massacre of Tutsis in Rwanda. Balakian records many scenes of Armenians being tortured, mutilated and decapitated, of babies torn apart by soldiers, of women raped dozens of times until they died; he shows us fields of decomposing corpses and hills of bones and skulls. Most of those who survived these organized attacks succumbed to starvation and illness. In total, an estimated 1.2 million Armenians died.

The enmity between Christian Armenians and Muslim Turks was of long standing, dating back to the Middle Ages, when Turkish invaders had conquered the ancient kingdom of Armenia in Asia Minor. By the 20th century, most of the other Christian subject populations of the Ottoman Empire—in Bulgaria, Romania, Greece and Serbia—had broken free of the sultan's rule. The Armenians, however, lived in the heartland of Turkey and were deeply integrated into the region's economy. Rather like the Jews of Poland, they served as merchants and craftsmen to the mainly rural Muslim population; also like the Jews, they attracted envy and hatred. In one terribly ironic passage, Balakian notes that "German officers [stationed in Turkey] would often speak of us as Christian Jews and blood-sucking usurers of the Turkish people."

One signal difference between the Jewish and the Armenian cases, however, is that the Armenians had a comparatively recent history of sovereignty and strong hopes for regaining an independent Armenian state. Many Armenians lived across the border in Russia, the Christian power that was historically the greatest foe of the Ottoman Empire. When the First World War broke out, the Russian Armenians and some Turkish Armenian rebels took up arms against Turkey. This offered the pretext for the Ottoman government to undertake a "final solution" to the Armenian problem, by annihilating the entire population, men, women, and children. (And it was a pretext: As Balakian notes, the vast majority of Turkish Armenians were totally uninvolved in the war.)

Balakian writes that he was already worried about the intentions of the Turks before the war started and tried to alert his superiors in the Church. But "no one gave any credence to the possibility of such a huge political plan, because in human history from prehistoric times, there had never been a forced displacement of an entire nationality. But as we will unfortunately see, that which had seemed impossible to everyone at that time, and even became a subject of derision, became possible during the world war, as did a litany of other tragic and criminal events." Like Hitler during the Second World War, the Turkish government used the First World War to cover and justify a scale of killing that was unimaginable in ordinary times.

Readers familiar with the literature of the Holocaust will read Armenian Golgotha with a combination of recognition and estrangement. Many of the events Balakian writes about could be taking place in Poland or the Ukraine 20 years later. Again and again, we hear about how Turkish policemen would tell the residents of a village to assemble for a long journey, herd people into carriages, then drive them to a remote spot, where they would be murdered and their possessions divided up among the murderers. Armenians were told that they were simply being relocated to the Syrian desert province of Der Zor, just as Jews were told that they were being resettled in the East; the name of Der Zor takes on, in Balakian's account, the same aura of nightmare and death that "the East" did for Jewish victims. Balakian even wonders, as have

Continued on page 26

A coming-of-age novel set in the Yishuv

By Adam Kirsch

NEW YORK (NEXTBOOK)—Over the past 10 years, the Toby Press, a small trade house founded by Matthew Miller, has become one of the leading American publishers of Israeli fiction. While some of Israel's major writers have long been published by big American houses—David Grossman, Amos Oz, A.B. Yehoshua—Toby Press is making it possible for English speakers to get a richer sense of the whole spectrum of Hebrew writing today. Toby's list includes classics of Israeli literature, like Bialik and Agnon, as well as new writers like Amir Gutfreund; it also publishes Jewish writers from around the world, like the young Argentinean novelist Marcelo Birmajer. At a time when American publishers translate fewer and fewer books, this commitment to internationalism has made Toby Press an important and hopeful presence.

Valley of Strength, by Shulamit Lapid, is the latest Israeli title to appear from Toby Press, in a clear and elegant translation by Philip Simpson. While few American readers have heard of it, the book has become a kind of Israeli classic since it appeared in 1982, and no wonder: It is a quite deliberate exercise in national mythmaking. Lapid, a prolific and acclaimed writer born in Tel Aviv in 1934, sets out to dramatize the early years of Zionist settlement in unapologetically heroic and sentimental terms. Indeed, Fania Mandelstam, the heroine of *Valley of Strength,* is a kind of Israeli Scarlett O'Hara. Like her American cousin, she is a dauntless, beautiful young woman who suffers through all her nation's trials but manages to survive them thanks to her courage and spirit. At one moment, Fania even vows that she'll never go hungry again:

"No more! Nothing would ever scare her again and nothing divert her from her purpose. Not the east wind, not the snakes nor the hunger, nor the hard work. She was the monument to the slaughtered members of her family, and she had one objective in life: To survive. To go on living. In any way possible."

Such a woman clearly carries her own "valley of strength" inside her; but the title of the novel is not just a metaphor. *Gai Oni*, the Hebrew name translated by the title phrase, is an actual place—a tiny, struggling settlement in the Galilee where Fania turns up at the beginning of the novel. Yet she is no Zionist pioneer, by conviction or training. She is, in fact, a rather spoiled bourgeois girl brought up in a well-to-do, Russophile family in Elizavetgrad. But in 1881, after the assassination of Tsar Alexander II, a pogrom breaks out in the town, shattering the dream of assimilation in which she has lived. Fania's parents are murdered; her brother, Lulik, is driven mad; and she herself is raped. By the time the novel opens, she has made her way to Jaffa with her brother, uncle, and baby daughter searching for refuge and a new life.

She finds one, though not quite the one she expected, thanks to Yehiel Silas, the strong and silent farmer who spots her in Jaffa and quickly convinces her to join him at Gai Oni. Technically, the couple are married—Silas is a young widower with two children, and he needs a woman around the house—but Fania is still too traumatized to become intimate with any man. She even conceals the truth about her baby, telling Yehiel that she is a widow rather than a rape victim.

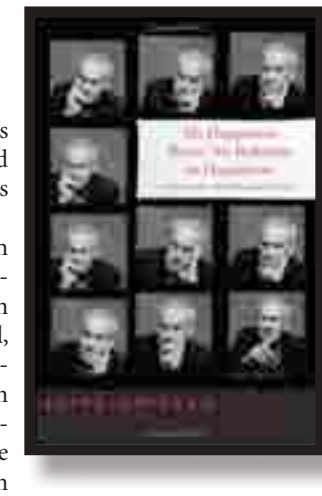
It does not take much readerly foresight to guess that, in time, Fania will be healed by Yehiel's patient, manly attentions, and that her mistrust will blossom into passionate love. Much of the plot of *Valley of Strength* takes the form of roadblocks to that consummation, which Lapid postpones so that it will be all the sweeter when it comes. Yehiel is baffled by his young bride's resistance to his sexual advances. He becomes jealous when she makes friends with another man, the poet Naphtali Herz Imber; then Fania becomes jealous when Rivka, the sister of Yehiel's first wife, starts insinuating herself into their household. Yet Fania virtuously resists the other men who throw themselves at her, seduced by her bronze curls and gypsy eyes—not to mention her ability to play Chopin and read Tolstoy, rare graces in the Galilee. Finally, all the misunderstandings are cleared up, and in a passage that one can imagine Israeli adolescents dog-earing, Fania and Yehiel are united: "They now let the desire flow between them, guiding them tentatively towards the rapids."

The love story in *Valley of Strength,* then, is conventional. What is surprising is that many of Fania's other trials, too, sound familiar, even though there have been few novels about the or-

Continued on next page

Adina Hoffman's quasi-biography of Palestinian poet

By Adam Kirsch,



NEW YORK (NEXTBOOK)—If you go looking for *My Happiness Bears No Relation to Happiness: A Poet's Life in the Palestinian Century* in the bookstore, you will probably find it in the biography section; but it is an unusual sort of biography that neglects to the put the name of its subject in the title. Few readers will recognize the blunt-featured man who looks out from the cover of the book as Taha Muhammad Ali, the Palestinian poet whose life and work are Adina Hoffman's ostensible subject. But then, not many more readers would recognize his name, either. As Hoffman acknowledges, he is not as well known, even among Palestinians, as a poet like Mahmoud Darwish, whose death last year was mourned across the Arab world.

Taha Muhammad Ali was born in 1931, and while he has been part of the Palestinian literary scene for most of his life, he did not publish his first book of poems until 1983. Over the last few years, however, he has won a growing international readership for his humane, melancholy, sometimes comic poetry, thanks in large part to the efforts of Hoffman, a film critic and author of the essay collection *House of Windows*, and her husband, the poet and translator Peter Cole. Hoffman and Cole, American-born Jews who live in Jerusalem, are two of the founders of Ibis Editions, a remarkable small press that publishes Hebrew and Arabic literature in translation. It was Ibis that brought out the first English edition of Muhammad Ali's work, *Never Mind*, in September 2000—in "the same month," Hoffman notes, "that the al-Aqsa intifada broke out."

That kind of grim calendaring can be found in every chapter of *My Happiness Bears No Relation to Happiness.*

"In 1946 Taha read his first modern book," Hoffman writes—just around the time the Irgun blew up the King David Hotel.

He produced most of the poems for his first book in 1982 and 1983, during the months when the Israel Defense Forces was invading Lebanon, leading to the massacres at Sabra and Shatila. The most important date of all in Muhammad Ali's story, however, is July 15, 1948. It was on that night that the Galilean village of Saffuriyya, where Muhammad Ali was born and raised, was captured by the army of the newborn Jewish state.

Along with most of the village's population, the teenage Muhammad Ali and his family fled on foot, ending up in a refugee camp in Lebanon, where his 12-year-old sister, Ghazaleh, died of meningitis. (Six other siblings had died in infancy, Hoffman writes, and the poet was actually the fourth boy to bear the name Taha.) They were able to sneak back into Israel the following year, and eventually even to gain Israeli residence cards, but they were never to return to their ancestral village; Saffuriyya had been leveled and turned into Tzippori, a *moshav*. Instead, the future poet settled in Nazareth, where he opened a small grocery store. Eventually this grew into a prosperous souvenir shop catering to Christian tourists, which Muhammad Ali still owns today. (The book includes several photos of this eccentric-looking establishment, which is decorated with a sign bearing a quotation from Keats: "A thing of beauty is a joy forever.")

Even this dry summary of Muhammad Ali's story shows why it is such a painful one for a Jewish reader to encounter, and why Hoffman writes it with such missionary fervor. Here is a man whose life was grievously damaged by the Jewish state—who was expelled from his land, separated from his family, and subjected to discrimination and violence. Hoffman makes clear that Muhammad Ali has never wanted to be a "committed," political poet—neither his innovative free-verse style nor his ironic humor are suitable for the kind of platform oratory that move large crowds. Yet inevitably, in speaking in his own voice of his own experience, Muhammad Ali is voicing the suffering of his Palestinian generation.

In his poem "The Fourth Qasida," Muhammad Ali addresses Amira, the girl to whom he was betrothed in childhood, but whom he didn't get to marry because she wound up on the wrong side of the Lebanese-Israeli border. In the process, he turns Amira into what Hoffman calls an "archetypically literary stand-in for all of Saffuriyya and indeed for all that is ever lost to time, to death, and to separation":

When our loved ones leave,
Amira,
as you left,
an endless migration in us begins
and a certain sense takes hold in us
that all of what is finest
in and around us,
except for the sadness,
is going away —
departing, not to return.

The fact that Taha Muhammad Ali is a gifted poet and a very appealing personality—Hoffman writes of his ability to charm Arab, Jewish and American audiences alike—makes him easy for the reader to care about. But it does not make his fate inherently more significant than those of hundreds of thousands of other Palestinians who suffered the same injuries. Here, in fact, lies the main trouble with Hoffman's book: She is writing about one man, but she is really interested in what she calls, with polemical exaggeration, "the Palestinian century."

Thus she devotes much of the first half of the book to recounting the Jewish-Arab clashes of the 1930s and 1940s, culminating Israel's War of Independence. By focusing on Saffuriyya and its people, Hoffman makes the human costs of the conflict come to life, and she clearly means to confront American and Jewish readers with the facts of Palestinian suffering. But this Saffuriya-centric approach also allows Hoffman to neglect the larger history of the war and the period, and to portray Israel as the aggressor in what was in fact a war in defense of its very existence. Her retrospective indignation is not the best lens through which to view this complex history.

The more original and valuable parts of *My Happiness* deal with Palestinian literary culture. Hoffman shows how Palestinian writers dealt with obstacles from every side—they were cut off from foreign books and magazines by the Arab boycott, and subjected to censorship by the Israeli government—and how they evolved new institutions and forms in response. The poetry festivals of the 1950s and 1960s brought poets face to face with their audiences, thus making "poetry the most important means of political expression for the hemmed-in, cut-off Palestinian citizens of Israel." The publications of the Israeli Communist Party, the only one to welcome Jews and Arabs equally, were another important venue for Palestinian writers. Hoffman shows how, despite these meager resources, poetry became central to Palestinian culture in a way that poets in America can hardly imagine.

It is a problem for Hoffman's book, however, that Taha Muhammad Ali played little role in this story. An autodidact with just a few years of formal schooling, he spent many years teaching himself to write classical Arabic and exposing himself to modern literature from around the world. While his shop in Nazareth became known as a kind of open-door salon, and he befriended many Palestinian writers, he seems to have been shy about writing or publishing until he was in late middle age. When he read his work at a London festival of Arabic literature in the late 1980s, another writer exclaimed, "How is it that we didn't even know you existed?"

And while Hoffman knows the poet well—she refers to him as Taha throughout—and has conducted years of interviews with him and his acquaintances, he remains a rather abstract and guarded presence throughout *My Happiness.* Hoffman warns the reader of the poet's tendency to embellish his stories—"his formidable storytelling gifts tend to involve fanciful improvisation on more-or-less true themes"—but she is constrained by the political barriers and cultural differences between them from challenging Muhammad Ali's self-presentation.

Indeed, she is clearly uncomfortable speaking critically about any aspect of Palestinian life. She writes sentimentally about the relationship between Taha and Amira, for instance, when it would make more sense for her, as a secular liberal, to question the sexist archaism of promising a girl to a husband at birth. But then Hoffman is not trying to be impartial, and she is not really writing a biography. She is, rather, confronting the almost unbearably difficult history that binds and divides Jews and Arabs in Israel, and she does this with a courage that the reader can only hope to emulate. ■

Yishuv, continued from previous page

deals of Jewish farmers in the Ottoman empire. That is because, the reader discovers, the life of a pioneer woman is much the same whether she is in Galilee or Nebraska. Like the heroine of many a Western, Fania must learn to cook and clean, to work in the fields and tend the animals, to nurse the children when they are sick, even to deal with hostile nomads (Bedouins, in this case, rather than Indians). When she finally transforms herself from into a self-sufficient Palestinian woman, she marks the change by swapping her fancy old clothes for a Bedouin's native costume: "The sooner she becomes like one of the Bedouin women, so much the better. These are the clothes that suit this country. I'm not a Russian high school student any more, I'm a Jewish Bedouin."

What makes *Valley of Strength* an interesting and even educational book, despite its formulaic plot and characters, is the way Lapid translates this coming-of-age story to a Zionist context. She sets Fania in a meticulously researched historical setting, making her the reader's guide through the social and physical landscape of 1880s Palestine. A number of real people make appearances in the book—Naphtali Herz Imber, for instance, was the Hebrew poet who wrote the lyrics to "Hatikvah." More important, Lapid shows the reader the bitter ideological and economic rivalries that made the first Yishuv such a minefield. Fania meets the idealistic, impractical young pioneers of BILU, one of the earliest Russian Zionist groups (one of the men makes a pass at her); she gets rocks thrown at her by the Orthodox Jews of Safed, who see the farmers of Gai Oni as heretics; she negotiates with Jewish philanthropists like Rothschild and Hirsch, whose largesse always comes with strings attached.

Indeed, from the perspective of modern Israeli politics (the book was first published in 1982), it is noteworthy how Lapid emphasizes the tensions among Jews, and downplays the tensions between Jews and Arabs. Yehiel is a native of Palestine, a Sephardi Jew who is at ease with his Arab neighbors. (Gai Oni, in fact, is just the Hebrew name for the Arab village of Jaoni.) The Jewish and Arab farmers make common cause against their real enemies, the marauding Bedouins and the rapacious Turkish government. The only people Yehiel really hates are the Jews of Safed, who live on donations from pious Jews in Europe and who see the Zionist settlers as a threat to their entitlements. The Jewish overseer in charge of distributing charitable funds to the farmers of Gai Oni is represented as a tyrant and a womanizer (he, too, throws himself at Fania).

It is not until a boatload of Romanian Jewish settlers arrives and renames the village Rosh Pinnah that the destinies of Gai Oni's Jews and Arabs begin to diverge. When Yehiel urges one of the Romanians to hire Arab workers to help build his house, the newcomer arrogantly refuses: "They're going to have to leave the place. This land belongs to us now, and the village is ours too. They've already proved what they're capable of. We're going to turn this place into a fertile garden."

Yet *Valley of Strength* is not finally a novel about the ambiguities of the Zionist project. It is a hymn to the strength and self-sacrifice of pioneers like Yehiel, who redeemed the land with their blood; and it is a paean to early feminists like Fania, who held their own in a world run by men. Any reader who is alive to the drama and grandeur of Zionism will be moved, at times against his will, by Lapid's lush pageant of a novel. ■

Community

More than 1000 days ago… 3 years older…

Tomer Zur, special to the WJN

Phadi Juaaba was born in Hebron in 1982. He is currently sitting behind bars in an Israeli jail for 18 life sentences. He was one of the terrorists that planned the suicide bombing attack on bus number 37 in the city of Haifa. Seventeen Israelis, Jewish, and Arab, died that day, and more than 40 were injured.

Mahmud Tahar Al-Karem was born in Jenin in 1972. He is currently sitting in jail for 15 life sentences, and was responsible for the death of 15 Israelis who lost their lives in a terrorist attack on another bus in Haifa.

Ibrahim Shamasanna was born in 1963. He was part of a group that murdered two young Israeli hitchhikers in 1990 and a cab driver two months later.

These three are just a few examples from the list of 325 terrorists that the Israeli government is willing to free from jail, in a deal that will bring Gilad Shalit back home. Terrorists who murdered, planned, helped, and supported hundreds of attacks on Israeli citizens in Israeli cities from the north to the south.

But Hamas says "NO." They say this is not enough.

Abdalla Baraguti is serving 67 life sentences for his involvement in the deaths of 66 Israeli citizens. He made bombs with his own hands that exploded in a Sbarro restaurant, on Ben Yehuda Street, and in Café Moment, all in Jerusalem.

Hassan Salame was the head of the terrorist group that was responsible for the attacks on bus number 18 in two different instances. His men murdered 46 Israeli citizens and injured more than 100.

These two murderers are from a list of 10 terrorists that Hamas wants to see back in Gaza. They are the 10 most dangerous and brutal terrorists that are locked for life behind bars.

Israel has said "NO."

I'm trying to remember where I was more than 1000 days ago. 1000 days is almost three years, or 34 months, or 142 weeks.

We've been waiting for Gilad Shalit for three years. Almost two years have gone by since the last proof was received that he's alive. A few weeks ago we thought that maybe the time had come; maybe Gilad would be home soon.

There were meetings in Cairo, and Hamas finally seemed willing to talk. They were negotiating the final number.

We will throw a big party for him in the streets of Tel Aviv, and he will wave to us from the open car, and then he will go to meet the president, and some celebrities will take a picture with him for tomorrow's paper, and then he will go home. To Mom and Dad. And they will hug him and kiss him, and his dad will ask some questions and his mom will make him schnitzel and Israeli salad. And then he will watch some TV and read the news. He will see that Holon took the b-ball championship last year and the Kinneret is still dry, and then his mom will give him a towel and make his bed while he is taking a long shower. He will go to sleep and wake up and continue his life from the point it stopped… more than 1000 days ago… 3 years older…

> ***Dear Gilad,***
>
> I know that your commanders promised you, on your first day as a combat soldier, that they would never leave you behind. I know that your capturers are telling you that Israel forgot about you. You are probably speaking Arabic with them. Three years is enough time to learn Arabic, right? I know that a few months ago you heard the bombings around you and you were sure that any moment now the IDF would blast the door and take you back home. I know that the terrorists that are holding you are not human beings… they are animals in my eyes…
>
> I just wanted to say that I'm sorry…
>
> *Tomer*

Tomer Zur is Community Shaliach (Israeli cultural ambassador) to the Jewish Federation of Greater Ann Arbor

Colten Baitch returns from combat in Iraq

David Erik Nelson, staff writer

Early in his first tour in Iraq, Colten Baitch had a stark reminder of why he joined the U.S. Army First Cavalry Division after graduating from Pioneer High School:

"Sunni Al-Qaeda came into this Shia neighborhood and started blowing up school buses, fire bombing them, with kids in them. I saw thirteen girls burned alive in a bus, just for being Shia… you know, it kinda changes your whole point of view on life. I wanted to help out…. In World War II we needed help, and so now we help them.… It's only right, as a Jew."

In a conventional war, cavalry scouts like Baitch go ahead of the main body of troops, relaying back useful information. In the unconventional battlefields of Iraq, cavalry scouts are responsible for urban "special missions" (frequently "snatch-and-grabs" or "kill-captures"), working in 40-man platoons composed of three sections of cavalry scouts and one of infantry snipers. When a TV news anchor reports that soldiers on patrol in Sadr City took fire or were injured by an improvised explosive device (IED), those soldiers are almost invariably scouts like Baitch.

During his second tour, Baitch was stationed in southeast Baghdad, where U.S. patrols were almost invariably ambushed. On a September 2008 mission through a Shia-controlled district in the slums of New Baghdad, Baitch and his platoon were surrounded by 30 Mahdi Army and Iraqi Al-Hezbollah militants. During the hour-long firefight, a US sergeant was shot and injured and the group ran dangerously low on ammunition. Although the mission was ultimately a success—the platoon captured the leader they'd been sent after and saved their comrade's life—it was still harrowing.

Nonetheless Baitch, who has spent much of the last four years in the streets of Al Anbar province and Baghdad, was optimistic: When he first arrived Iraqi forces showed little initiative, but "now Iraqi security forces are doing predominantly all the missions.… We shut down our forward operating base and handed it over to Iraqi control. It's looking pretty good."

To those who scoff at President Obama's plan to extricate US combat forces from Iraq by the summer of 2010, Baitch pointed out, "A lot of the people that judge the war and these campaigns are people that don't really see combat."

Baitch recently returned from his second yearlong tour in Iraq, having "earned his spurs" in combat and been decorated with a Combat Action Badge. He will almost certainly deploy into Afghanistan by late 2010, a tour that he expects will be "just like Iraq." Noting Afghanistan's notoriously rugged terrain, Baitch chuckled, "but not as many vehicles, and a lot of walking." ■

Colten Baitch

Books

New book examines Jews and intermarriage

Kim Reick Kunoff, special to the WJN

Memorial Day weekend kicks off summer and also initiates the wedding season. With approximately half of American Jews marrying outside their religion and numbers still rising, *Still Jewish: A History of Women and Intermarriage in America*, by Keren McGinity, couldn't be more timely.

McGinity, the Mandell L. Berman postdoctoral research fellow in contemporary American Jewish life at the University of Michigan's Jean & Samuel Frankel Center for Judaic Studies, was surprised by how little historical literature had been written about intermarriage. Most existing scholarship was sociological—and the role of gender had been all but ignored. "Understanding the implications of gender and its relationship to intermarriage over time," observes McGinity, "is imperative to understanding the nuances of interfaith relationships."

By closely examining the intersection of intermarriage and gender across the 20th century, McGinity describes the lives of Jewish women who married outside of the Jewish faith while placing their decisions in historical context. The first comprehensive history of these intermarried women, *Still Jewish* is a multi-generational study combining in-depth personal interviews and an astute analysis of how interfaith relationships and marriage were portrayed in the mass media, advice manuals, and religious community-generated literature.

Still Jewish dismantles the assumption that, once a Jew intermarries, she becomes fully assimilated into the majority Christian population, religion, and culture. Rather than becoming "lost" to the Jewish community, women who intermarried later in the century were more likely to raise their children with strong ties to Judaism than women who did so earlier in the century. Bringing perennially controversial questions of identity, continuity, and survival to the forefront of the discussion, the book addresses topics of great resonance in a diverse America.

Keren R. McGinity is currently working on the meaning and representation of interfaith romance and fatherhood for Jewish men. Still Jewish can be found locally at Shaman Drum bookshop or online at www.stilljewish.com. ■

Armenian genocide novel , continued from page 25

some Jewish observers of the Holocaust, why more of the victims did not fight back.

"They had the psychology of a herd of dumb sheep, going to their death without complaint," he complains about one group of deportees who failed to seize the chance to flee.

Yet as the title of *Armenian Golgotha* suggests, Balakian's story has a unique religious and political context. Victims of the Holocaust were often brought to question the existence of God, and even the possibility of meaning and order in the universe. Primo Levi famously wrote about Auschwitz as a place where "there is no why." But Balakian viewed even the worst trials of his people as a prelude to the rebirth of an independent Armenia—a crucifixion that would be followed by resurrection. In one astonishing passage, he remembers how he and some fellow Armenians, meeting secretly during the war, "got so excited that we started to draw the borders of tomorrow's liberated Armenia on a map... and calculate the number of surviving Armenians." This national faith went hand-in-hand with Balakian's unbroken Christian faith: "But no matter, for hadn't Christ suffered? Hadn't he been tortured? Wasn't he betrayed because he preached justice in this world, while perhaps justice could only be celestial and eternal, not worldly?"

Moments like these make clear that even genocide did not destroy Balakian's faith or his belief in his nation's future. He was, after all, a senior clergyman in the Armenian Church, and throughout his wanderings he was treated by other Armenians as a leader. He writes movingly of the burdens of that role—having to remain rational and inspirational when he, too, was hungry and afraid. Yet without his sense of vocation, Balakian would doubtless never have survived to write this terrible, necessary book.

"Like many who were going to die," he recalls about one man he encountered, "the late Hamamjian often asked me to chronicle this tragic story of the Armenian Golgotha. And with this account, I think I have executed the will of those who are no more." ■

Adam Kirsch is the author of Benjamin Disraeli, *a new biography in Nextbook's Jewish Encounters series. Reprinted from* Nextbook.org, a new read on Jewish culture.

May 2009

Friday 1

The Art and Soul of Peace Through Humor: JCC. Exhibition of Israeli Jewish, Arab, Bedouin, and Druze children's paintings and murals on the theme of war and peace. Throughout 1994–2004, teacher Maureen Kushner traveled Israel and worked with children to create the works. View exhibit during normal JCC business hours. For information, contact juliegales@jccfed.org or by phone at 971-0990. *Through month of May.*

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Tot Shabbat: TBE. 5:30 p.m. followed by tot and adult dinner at 6 p.m. and Shira at 6:45 p.m.

Brotherhood Shabbat: TBE. Brotherhood conducts the service with TBE choir. 7:30 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 2

Shabbat Limud: BIC. Shabbat Learning facilitated by Rabbi Dobrusin. Discussion of weekly Torah portion over coffee and cakes. 9–10 a.m.

Mitzvah Day: TBE. Honoring Rabbi Levy's 25th Anniversary. 9 a.m.–5 p.m. at Alpha House.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Shabbat services: *See listing at the end of calendar.*

Sunday 3

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Courtyard Barbeque: BIC. $6/adults, $3/children over age 2. Reservations required. Noon.

Jewish Film Festival: JCC. Eighth annual Lenore Marwil Jewish Film Festival sponsored by JCC of Washtenaw County in association with the JCC of Metropolitan Detroit and the Michigan Theater. Fifteen films in five days at the Michigan Theater, 603 East Liberty Street. Schedule available on the web at www.jccannarbor.org. $10/film or $65/JCC member Film Festival Pass, $75/non-JCC member Festival Pass. *Through May 7.*

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 4

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Class: TBE. Haftarah Trop led by Cantor Annie Rose. Noon–1 p.m.

Sisterhood Torah Study: TBE. 7 p.m.

Tuesday 5

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including Mahjong, quilting, art projects, and card games, 1 p.m. *Every Tuesday.*

Biblical Reflections: Jewish Learning Institute. Finding Yourself in the Book of Genesis. Six-session course examines classic stories from Genesis in a modern light, focusing on eternal relevance to everyday life. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday.*

Wednesday 6

Lunch and Learn: BIC. With Rabbi Dobrusin and Rabbi Blumenthal. Today's topic is "Moses, from the Nile River to the River Jordan." Bring a dairy lunch. Drinks and desserts provided. Noon.

Board Meeting: TBE. 7:30 p.m.

Topics in Jewish Law: AAOM. Rabbi Rod Glogower presents different topics each week using texts from Tanach, Talmud and rabbinic literature. English translations of texts provided. Discussions in areas of law, philosophy, and theology. 8 p.m. at UM Hillel. For information, call 662-5805.

Thursday 7

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations (see description below), 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. with continuing discussion of *Cousine Bette* by Honore de Balzac.

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC.

Birthdays and Film Outing: JCC Seniors. Celebration for all with birthdays in May. Friends and family are invited to join group for lunch and birthday cake at 12:30 p.m. Celebration followed by Jewish Film Festival Trip to the Michigan Theater to see *Constantine's Sword,* a film about the history of religious tolerance. $8/tickets. Transportation provided at no charge. Reservations required by May 1. For information, call 971-0990.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 8

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Tot Shabbat: TBE. 5:30 p.m. followed by Shira at 6:45 p.m. and Shabbat Service at 7:30 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 9

Torah Study: TBE. With Rabbi Levy at 8:50 a.m. followed by Chapel Service at 9:30 a.m.

Kehillat Shabbat: BIC. For 1st through 5th graders. Today's theme is "Torah Drama." Calling for all Beth Israel's actors. Everyone's a star when acting out scenes from the Torah. 11 a.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Afternoon of Learning: TBE. Honoring Rabbi Levy's 25th Anniversary. Rabbi Levy will be the scholar-in-residence on the topic, "Day of the Whirlwind: Understanding the Book of Amos." 3–6 p.m.

Girl's Night Out–An Enchanted Evening: JCC Youth. JCC lounges will be transformed into a beauty parlor and movie set. Prepare to be a star, eat a dinner fit for a movie star, and watch the movie *Bolt,* featuring the voices of Miley Cyrus and John Travolta. 6:30–10 p.m. $20/members, $18/additional siblings. $25/non-members, $23/additional siblings. For information, email deborahhuerta@jccfed.org or call 971-0990.

Boy's Night Out–Travel to the Future: JCC Youth. A night of animal adventures featuring the movie *Madagascar 2: Escape to Africa,* Enjoy fun animal-themed activities and dinner before the movie. 6:30–10 p.m. $20/members; $18/additional siblings. $25/non-members; $23/additional siblings. For information, email deborahhuerta@jccfed.org or call 971-0990.

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Shabbat services: *See listing at the end of calendar.*

Sunday 10

Red Cross Blood Drive: BIC. Sign up at www.givelife.org. 8 a.m. to 2 p.m.

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 11

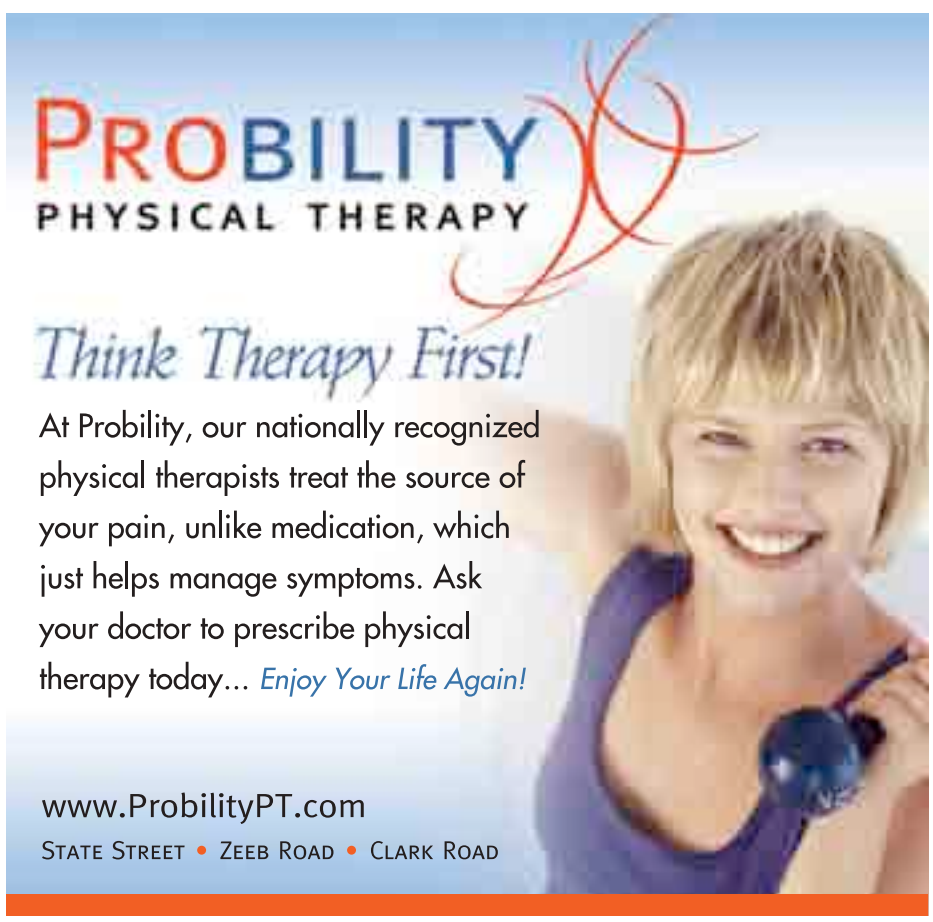
English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Class: TBE. Haftarah Trop with Cantor Annie Rose. Noon–1 p.m.

Board Meetings: TBE. Brotherhood at 7:15 p.m. and Sisterhood at 7:30 p.m.

Tuesday 12

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions, $3 Homemade Dairy Buffet Lunch, noon; Games and activities including Mahjong, quilting, art projects, and card games, 1 p.m. *Every Tuesday.*



Calendar

Biblical Reflections: Jewish Learning Institute. Finding Yourself in the Book of Genesis. Six-session course examines classic stories from Genesis in a modern light, focusing on eternal relevance to everyday life. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Lag B'Omer Picnic and Carnival: Chabad. Picnic dinner of hotdogs, salads, and drinks. Fun program, prizes for children and adults. Bring blankets and Frisbees. 5:30–8 p.m. at the JCC.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 13

Lunch and Learn: BIC. With Rabbi Dobrusin and Rabbi Blumenthal. Today's topic is "David, the Man, the Myth, the Legend." Bring a dairy lunch. Drinks and desserts provided. Noon.

Topics in Jewish Law: AAOM. Rabbi Rod Glogower presents different topics each week using texts from Tanach, Talmud, and rabbinic literature. English translations of texts provided. Discussions in areas of law, philosophy, and theology. 8 p.m. at UM Hillel. For information, call 662-5805.

Thursday 14

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC.

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations (see description below), 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. with continuing discussion of *Cousine Bette* by Honore de Balzac.

Dancing Presentation: JCC Seniors. A registered nurse will take and record blood pressures and address questions at 12:30 p.m. followed by "Dancing With the Stars" at 1 p.m. Instructors from the Kenville Dance Studio will perform and demonstrate ballroom dancing.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation, and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 15

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Anniversary Service: TBE. Special service honoring Rabbi Levy's 25th Anniversary. 6:30 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 16

Shabbat Limud: BIC. Shabbat Learning facilitated by Rabbi Dobrusin. Discussion of weekly Torah portion over coffee and cakes. 9–10 a.m.

Torah Study: TBE. Led by Rabbi Levy at 8:50 a.m. followed by Chapel Service at 9:30 a.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Shabbat services: *See listing at the end of calendar*

Sunday 17

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

Mussar Study Group: BIC. 9:45 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Celebrate Israel: Jewish Federation. Fifth annual celebration at the JCC to commemorate Israel's 61st birthday and the 100th anniversary of the founding of Tel Aviv. Israeli dancing, Israeli street food, Israeli marketplace, a Tel Aviv Café and disco, entertainment, and more. $5/individual ticket, $10/family. Celebration from 11 a.m.–3 p.m. followed by Israeli Dance Party from 3:30–5 p.m. Pre-registration encouraged. Contact celebrateisrael@jewishannarbor.org or phone 677-0100.

Hike: Jewish Hikers. Mitchell Nature Preserve. 2:30 p.m.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 18

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Class: TBE. Haftarah Trop with Cantor Annie Rose. Noon–1 p.m.

Community Reception: Jewish Federation. Official reception to welcome six-member delegation from Ann Arbor's Partnership 2000 community, Moshav Nahalal. 7 p.m. For information, contact Eileen Freed at eileenfreed@jewishannarbor.org or by phone at 677-0100.

Sisterhood Torah Study: TBE. 7 p.m.

Tuesday 19

Biblical Reflections: Jewish Learning Institute. Finding Yourself in the Book of Genesis. Six-session course examines classic stories from Genesis in a modern light, focusing on eternal relevance to everyday life. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC.

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions, $3 Homemade Dairy Buffet Lunch, noon; Games and activities including Mahjong, quilting, art projects and card games, 1 p.m. *Every Tuesday*.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Movie and Dinner: BIC. For 6th grade parents and children. 6 p.m.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 20

Lunch and Learn: BIC. With Rabbi Dobrusin and Rabbi Blumenthal. Today's topic is "Aaron, the First High Priest." Bring a dairy lunch. Drinks and desserts provided. Noon.

Caregiver Conversations: JCC and JFS. Monthly program for adult children in a variety of caregiving roles for their aging parents. The topic is "Goodbye Without Leaving: Coping With Loss When a Loved One Has Dementia." 6:30–8:30 p.m. at the JCC. RSVP encouraged to Abbie at 769-0209 or email to abbie@jfsannarbor.org.

Meditation: TBE. 7:30 p.m. in the chapel.

Thursday 21

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations (see description below), 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. with continuing discussion of *Cousine Bette* by Honore de Balzac.

Vocal Music Program: JCC Seniors. Charlene Helton, UM professor of music, will present a program of vocal music at 1 p.m. Prior to the music program, Jewish Family Services Geriatric Social Worker Allison Pollock, MSW, will be available for discussion, questions and assistance at 12:30 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 22

Grandparents/Special Friends Shabbat Luncheon: JCC Early Childhood Center. Seventh annual Shabbat luncheon where children are encouraged to invite grandparents and special friends. 11 a.m.–12:20 p.m. For information, email ndeyoung@umich.edu or phone 971-0990.

Meditation: TBE. 1 p.m.

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Tot Shabbat: TBE. 5:30 p.m.

Israeli Shabbat Dinner: BIC. Following Yom Yershalayim. 7 p.m.

Friday evening services: *Listing at the endcalendar.*

Saturday 23

Torah Study: TBE. Led by Rabbi Levy at 8:50 a.m. followed by Chapel Service at 9:30 a.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Shabbat services: *See listing at the end of calendar.*

Sunday 24

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 25

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Tuesday 26

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including Mahjong, quilting, art projects, and card games, 1 p.m. *Every Tuesday.*

Biblical Reflections: Jewish Learning Institute. Finding Yourself in the Book of Genesis. Six-session course examines classic stories from Genesis in a modern light, focusing on eternal relevance to everyday life. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC.

Celebrate Shavuot: JCC Early Childhood Center. Dairy dinner, crafts, performers, gardening tips and a Shavuot parade. $10/children (includes dinner and crafts) and $8/adults (includes dinner). Children under 2 free.11 a.m.–12:30 p.m. For information, email ndeyoung@umich.edu or call 971-0990.

Yidish Tish: All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday.*

Wednesday 27

Lunch and Learn: BIC. With Rabbi Dobrusin and Rabbi Blumenthal. Today's topic is "Sarah, Rebekkah, Leah and Rachel, the Mothers of Our People." Bring a dairy lunch. Drinks and desserts provided. Noon.

Thursday 28

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations, 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m.

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC.

Travel Presentation: JCC Seniors. Heather O'Neal, intrepid local traveler and entrepreneur, will tell the group about her trek to Nepal. 1 p.m.

Mincha Service: BIC. 7:30 p.m.

Tikkun Leil Shavuot: TBE. Rabbi Levy will discuss "A Question of Authority: How Do We Know the Torah is True?" 9 p.m.

Ma'ariv Service: BIC. Followed by Tikkun Leil Shavuot. 9:30 p.m.

Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation, and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Erev Shavuot Services: AAOM. 8:45 p.m. at UM Hillel.

Tikkun Leil Shavuot: AAOM. Midnight. For details, call 994-9258.

Friday 29

Shavuot Morning Service: BIC. 9:30 a.m.

Shavuot Morning Service: AAOM. 9:30 a.m. at UM Hillel.

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Conf rmation Service: TBE. 7:30 p.m.

Shavuot Mincha Service: BIC. 7:30 p.m.

Shavuot Service: AAOM. 8:45 p.m. at UM Hillel.

Friday evening services: *Listing at end of calendar.*

Saturday 30

Torah Study: TBE. Led by Rabbi Levy at 8:50 a.m. followed by Chapel Service at 9:30 a.m.

Shabbat Limud: BIC. Shabbat Learning facilitated by Rabbi Dobrusin. Discussion of weekly Torah portion over coffee and cakes. 9–10 a.m.

Shavuot Morning Service: AAOM. 9:30 a.m. at U-M Hillel.

Shavuot and Shabbat Services: BIC. 9:30 a.m.

Sixth Grade Shabbat Program: BIC. A special Shavuot program for 6th grade class, followed by Torah Service and Musaf. 9:30 a.m.

Mincha Shavuot Program: BIC. Seudah Shlishit and Study Program. 4:45 p.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Shabbat services: *See listing at the end of calendar*

Sunday 31

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Annual Joint Concert: TBE and St. Clare's Episcopal Church. Annual concert at 7 p.m.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. at Chabad House. *Every Sunday.*

Monday, June 1

Annual Spring Dinner: ORT. Dine with friends and recognize generous donors to ORT America. 6 p.m. at Quarter Bistro Restaurant, 300 South Maple Road. 6 p.m. Rides available, if needed. For information or to reserve, contact Joan Levitt at jlevitt@comcast.net by May 22.

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance for times. 6:15 p.m. on 4/3; 7:30 p.m. rest of month.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 5:30 p.m. followed by dinner at 6 p.m.; Shira: Family Shabbat in Song at 6:45 p.m.; Traditional Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Havurah. 6:15 PM at the JCC the last Friday each month. Musical Shabbat service followed by vegetarian potluck. Tot Shabbat with optional kid's pizza dinner at 6:00 PM. All are welcome to attend. For information, call 913-9705, email info@aarecon.org or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvor Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat and meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m.; 6 p.m. Mincha. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Havurah. Discussion-based format with topics changing monthly. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Morning services at 9:45 a.m. Afternoon services 45 minutes before sundown.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study at 8:50 a.m. Chapel Service at 9:30 a.m. Sanctuary Service at 10 a.m. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and *yom tov* (Jewish holiday). Call 995-3276 in advance.

Phone numbers and addresses of organizations frequently listed:

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill St. 994-5822

Ann Arbor Reconstructionist Havurah (AARH)
P.O. Box 7451, Ann Arbor 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill St. 995-3276

EMU Hillel
965 Washtenaw Ave., Ypsilanti 482-0456

Jewish Community Center (JCC)
2935 Birch Hollow Dr.971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Dr. 975-9872

Jewish Family Services (JFS)
2245 South State St. 769-0209

Jewish Federation
2939 Birch Hollow Dr. 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Rd. 665-4744

U-M Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

May 1	**7:14 p.m.**
May 8	**7:22 p.m.**
May 15	**7:29 p.m.**
May 22	**7:36 p.m.**
May 29	**7:43 p.m.**

Ruthless Cosmopolitan: Online epitaph

By Ruth Ellen Gruber

ROME (JTA)—One year ago I joined my father, my brothers and their families, as well as a few other friends and relatives, at my mother's grave in Santa Monica, California.

It was close to the first anniversary of Mom's death, and we gathered with a rabbi for a ceremony to unveil her headstone.

Mom is buried in a municipal cemetery shaded by palm trees. Like most of the other grave markers there, a simple, flat plaque rather than a standing tombstone denotes her resting place.

All that is written about her is her name and the years of her birth and death. And there's a menorah, following the tradition of marking Jewish women's graves with depictions of candlesticks.

But there is no epitaph. Nothing that tells about who she was, where she came from, how she lived or the way she was regarded.

The fifth commandment enjoins us to honor our fathers and mothers.

This year, as the second anniversary of Mom's death approached, my brothers and I joined the growing ranks of children who now choose to honor their parents online, creating a web site to celebrate our mother's life and commemorate her. Also, since my mother was an artist, we wanted to share images and information about her work.

Essentially what we did with the web site was to etch an epitaph for Mom in cyberspace, picking up on an age-old tradition of personifying the deceased through words chiseled into solid stone.

My brothers and I all collected material and supplied content, but I was the one who designed the site, sticking to several basic priorities.

For one, the software had to be easy to use. We had to be able to post both text and photos. Since we wanted to encourage response and interaction, we also needed a format that combined a web site with a blog.

The web sites built by friends of mine for their parents run the gamut from simple memorials aimed primarily at family and close friends to elaborate multimedia constructions or sites aimed at placing a personal life story into the context of broader history.

The web site for Lore Rasmussen, who died in January, details her life as a Jewish refugee from Nazi Germany who went on to become an American civil rights activist and educator. The site that artist Josh Gosfield put up to honor his father, Gene, includes animation and a jivey rap poem.

"In the two minutes that it takes from beginning to end, I recall his life—that which I know only through stories, that which I experienced firsthand, and that which I imagined," Josh told me.

I considered various formats, but in the end I chose a simple wordpress.com blog template. It's not overly ambitious, but it's straightforward—as was my mother—and so far it seems to fit the bill.

People already have begun to find it.

"I was so happy to come across this website. Your parents were very important to me when I was a young child," reads our first post, a moving tribute from a woman who knew my folks 25 years ago.

"I am so glad that you started this website," she added, "if only for the opportunity that it gave me to reflect on what your mother and father meant to me."

In my work over the past two decades, I've visited hundreds of Jewish cemeteries where lives and life stories endure in sculpted form, sometimes for centuries.

Some epitaphs use stock phrases and pious platitudes. But some tombstones bear elaborate carvings, with symbols denoting the name, heritage, attributes, or profession of the deceased. Others feature epitaphs that read like full-blown CVs—birth place, death place, education, professional positions, honors, titles, family.

Sometimes I get a chill when I read these persisting evocations of rich and complex lives.

Because of the Holocaust, most of the the people buried in Jewish cemeteries in Central Europe have left no direct descendants. The cemeteries themselves often are overgrown and abandoned. Still, here are the declarations of love and bereavement, of honor and respect.

For example, I never knew my great-grandmother, Ettel Gruber. She was the mother of my father's father, and I was given my middle name in her honor. Ettel died in Romania, well up in her 90s, in 1947, having survived the Holocaust.

Prewar pictures show her with a stern-looking visage. But her epitaph calls her "a positive and dedicated woman, fair and kind in all her doing; (she) offered hospitality and charity to the poor and set a full table for the *Tzaddikim*."

Cyberspace is not stone, and I have no idea how long the online epitaphs we are creating with our web sites will endure.

I do know, however, that if you Google my mother's name, you'll find her. And if you follow the link, you'll get to know something about who she was and why we still care so much about her.

The Web site for my mother, Shirley Moskowitz Gruber, is at shirleymoskowitz.wordpress.com. ■

Ruth Ellen Gruber's books include National Geographic Jewish Heritage Travel: A Guide to Eastern Europe, Letters from Europe (and Elsewhere), *and* Virtually Jewish: Reinventing Jewish Culture in Europe. *She blogs on Jewish heritage issues at jewish-heritage-travel.blogspot.com.*

Great time to renovate

David Erik Nelson, staff writer

Most people today are staying put," explains Joseph Brown of **J.E. Brown Building** (761-3961), "Years ago, when you outgrew your house, you moved. Today, for some people, that's not an option… instead of growing out of a home, people are growing with their home." According to Brown, who, over the last 27 years, has done everything from light renovations to building new houses, kitchens and bathrooms are popular targets for remodeling. Although these complicated rooms are the most expensive to modify, they are also the areas of a house that see the most use. "We try to steer people in the direction to spend their money wisely." Brown suggests that homeowners always replace ailing appliances and fixtures with "green" alternatives. The owners will enjoy an immediate savings on utility bills, and the house will be more attractive when it's ultimately placed on the market.

Alan Friedman of **Modern Mechanical** (662-6644, www.modernmechanical.net) offers similar advice. Friedman points out that President Obama's economic stimulus package includes a tax credit of up to $1,500 to defray the cost of installing a super-efficient furnace. High-end, variable-speed furnaces are 95 percent more efficient than older models, with a much smaller carbon footprint. Air-conditioning technology has likewise advanced by leaps and bounds: Even the most affordable 2009 unit is quieter and 30 percent more efficient than its 2006 counterpart. According to Friedman there are "really good manufacturer's incentives this spring," such as a $1000 rebate on top-of-the-line Carrier-brand Infinity™ Series heating-cooling systems. "The bottom-line for the customer has never been lower… for high-quality, high-efficiency equipment."

Ann Arbor's **Rochman Design-Build** (761-6936, www.rochmandesignbuild.com) likewise focuses on maximizing value and energy-efficiency. Since 1989, this full-service design and building firm has focused solely on remodeling and additions. Founder Gary Rochman maintains that it is implicitly more environmentally sound to refit an existing home than to build from scratch. "Good design is nearly always green design," since it focuses on efficiency, minimizing construction waste, and keeping the home comfortably, conveniently compact.

Rochman Design-Build's award-winning work has been featured in *Remodeling Magazine, Our House*, and *Upscale Remodeling*. Check their website for an impressive portfolio of before-and-after shots.

Sharon Kleinschmidt of **R.D. Kleinschmidt, Inc.** (428-8836) notes that, "Spring in Michigan is a slow time for most construction companies, and that's when you're going to get your better deals." R.D. Kleinschmidt, Inc. specializes in installing high-efficiency replacement windows and maintaining, repairing, and replacing gutters, siding, and roofs. "The last couple winters have been really bad" for roofs, Kleinschmidt says. Competent roofers will perform an inspection and give an honest assessment of any problems (which may not be related to the roof itself; an "ice dam," for example, is actually the result of poor ventilation and insulation, not a roof leak) before making a quote. "We've been around for 37 years, so we're not gonna sell you something if you don't need it."

Most roof replacements take about two days; Kleinschmidt's crews hand nail everything (rather than using staple guns), and haul away all debris at the end of each day, so that there are no dumpsters on site and no trash left around the house overnight. Autumn is busy for roofing, primarily because most homeowners wait until the last minute. "If you're gonna get a deal on your roof, you're better off getting it done in the spring or summer than fall, when everyone is backlogged."

Ken Lussenden has also found that spring is when the "diligent planners" schedule their renovations. **Ken Lussenden Contracting** (995-0715) has been repairing and renovating homes since 1971, often working on the turn-of-the-century gems found on Ann Arbor's Old West Side. Among other responsibilities, the company handles annual maintenance on the University of Michigan's historic properties, such as the Burnham House in Nichols Arboretum.

The major mistake Lussenden sees people make is in neglecting regular "trivial, inexpensive, preventative maintenance." For example, homeowners should schedule an annual inspection, ideally on a rainy day, since minor water problems along a roofline, imperceptible in dry weather, can grow into major headaches. Similarly, reapplying polyurethane to hardwood floors annually—a job that's no more arduous than waxing—will save you from having to periodically strip, grind, and refinish the floors; "it can run into the tens of thousands of dollars to do remedial repair to surfaces that could have been maintained with very little effort or money."

If you are looking to sell your home in the short term, Lussenden advises you attend to the house's "curb appeal": "When perspective buyers consider a building, they frequently make up their minds before they've even entered." A new front door, new siding, or a coat of paint are vital in a constricted market, since "the psychology for buyers really is set, to a large measure, before they even open the door." ■

Law Office of Christopher Sevick, PLC
Focusing on Real Estate and Estate Planning
Evening & Weekend Appointments * www.SevickLaw.com
Free Initial Consultations * 734.480.9100 - Telephone
124 Pearl Street, Suite 405, Ypsilanti, MI 48197-2663

J·E· BROWN
BUILDING, INC.
Custom Building & Remodeling
Services since 1981
Joseph and Carol Brown
Phone: 734.761.3961

www.jebrownbuilding.com

Vitals

Condolences

Gloria Zimet on the death of her husband, Natan Zimet.
Jacob Kander on the death of his grandmother, Lill Rosenberg.
Jean Fine on the death of her husband, Sidney Fine.
Bernice Mark, Betsy, Ann, and Ira Mark, on the death of husband and father, Harold Mark, on March 17.
Jim Saalberg, Jonathan and William Saalberg, on the death of wife and mother, Ellen Saalberg, on March 23.

Mazal Tov

Danielle Markel on her bat mitzvah, on May 9.
Sage Ozdarski on his bar mitzvah, on May 9.
Hana Berkooz on her bat mitzvah, on May 16.
Aaron Brodkey on his bar mitzvah, on May 16.
Rachel Teitelbaum on her bat mitzvah, on May 16.
Katherine Taub on her bat mitzvah, on May 23.
Andrew Gitlin on his bar mitzvah, on May 23.
Lainie Mermelstein on her bat mitzvah, on May 25.
Alexander Brenner on his bar mitzvah, on May 30.
Gabrielle Keen on her bat mitzvah, on May 30.
Leslee and Lenny Meltzer on the birth of their grandson, and Emily and Ari Kahan on the birth of their son, Adin Simcha, on March 14.
Linda and Richard Greene, on the birth of granddaughter, Judah Burr Morse, born April 1, daughter of Rebecca and Kyle Morse, little sister of Lion, great-granddaughter of Blanche Cohen.
Nikki and Diana Klein on the birth of their daughter, Rebekah Violet Klein, sister of Elijah and Jonah Klein.
James and Ashley Adox on the birth of their son, Nathan Adox, also brother of Max.
Bob and Charlene Zand on the birth of their granddaughters, Ariela and Tamar Zelazny, daughters of Dina Zand and Adrian Zelazny.

Advertisers

Amadeus Cafe/ Patisserie 2
Ann Arbor Public Schools 16
Ann Arbor Reconstructionist Havurah 15
Ann Arbor School for the Performing Arts . 8
Susan Ayer Photography 11
Bank of Ann Arbor 31
Beautiful Earth Family Farm 28
Camp Caen 12
Camp Gan Israel 12
Center for Plastic and Reconstructive Surgery 6
Chelsea Flowers 31
Dennis Platte Graphic Design 8
House Cleaning 2
Fawzi's Westgate Auto Repair 7
Food Gatherers (Grillin') 11
Gold Bond Cleaners 11
Cantor Samuel Greenbaum; mohel 10
Haifa Falafel 12
J.E. Brown Building, Inc. 30
J'spaa 6
Jewish Community Center 3, 17
Jewish Federation 7, 32
Joe Cornell Entertainment 10
Lake Forest Golf Club 28
Merkel Carpet One 8
Michigan Theater 11
Modern Mechanical 6
Pam Sjo; Charles Reinhart Realtors 2
People's Food Co-op 21
Michal Porath; Edward Surovell Realtors .. 28
Probility P.T. 28
R.D. Kleinschmidt 8
Christopher Sevick, PLC 30
Simply Scrumptious 21
South Main Market 31
Two Wheel Tango 27
United Bank and Trust 19
University Musical Society 22
Village Apothecary 2
Zingerman's 31

Discover Authentic Foods from around the world in your neighborhood!

Copernicus Deli
homemade bread and Polish delicacies

Anthony's Pizza
gourmet pizza

By the Pound
teas, spices and staples

San Fu Oriental Cuisine
good and healthy

Brazamerica
travel Brazilian & Latin style

Tanfastic
get ready for the sun!

Back Alley Gourmet
great cuisine to go!

SOUTH MAIN MARKET
Specialty Foods
Dine-in & Carry-out
Corner of Main & Madison
www.southmainmarket.com

Chelsea Flower Shop, LLC
203 E. Liberty St. Phone 662-5616
Ann Arbor, MI 48104
www.chelseaflowersllc.com
Over 60 years of excellent services

Get the presidential treatment.
It's not typical at a bigger bank. But here, it's routine. Access to the people who can help you the most, including our president, Tim Marshall. Please call or email him anytime at 327-1412 or tmarshall@boon.com.
Bank helps

Zing on a string
a great deal on our famous Sandwich baskets
Stimulate your taste buds without breaking your budget!
Feed your group for as little as $12.50 a person! You'll impress your guests and delight your colleagues with a select menu of our classic Deli sandwiches at an incredible price. As always, all of our meals are complete and include Zingerman's redskin potato salad, house-made coleslaw and pickles. Check out all the Zing on a String menu items at www.zingermanscatering.com.

Zingerman's Catering and Events
422 Detroit St., Ann Arbor, MI 48104
To order, call 734.663.3400

TEL AVIV, ISRAEL'S MOST MODERN CITY, TURNS 100 THIS YEAR
IT'S TIME TO
CELEBRATE ISRAEL
61
THE JEWISH FEDERATION OF GREATER ANN ARBOR PRESENTS THE 5TH ANNUAL
Celebrate Israel
Jewish Federation of Greater Ann Arbor
100
May 17, 2009
11am-3pm
Jewish Community Center
2937 Birch Hollow Drive, Ann Arbor
For more information
or to register, volunteer or sponsor the event,
call 734-677-0100, or visit
www.jewishannarbor.org/celebrateisrael
Join the celebration of Tel Aviv-Yafo's 100th Birthday
• Live entertainment
• Israeli Dancing
• Tel Aviv Café with felafel and more (kosher)
• Israeli Shuk and Craft Mart
• Return of the Nahalal Tent
• Fun Israel-themed activities for all ages
Registration: $10 per family/$5 per individual
Pre-registration is highly recommended
JEWISH COMMUNITY CENTER
Jewish Family Services
JCAA
BRIDGES
HADASSAH
JCS
Hillel
Chabad
DRT
Hillel
Hebrew Day School